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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

IN 1951 there were published in America 11,255 books, according to *Publishers' Weekly.* Of these books 722 were classed as science, 2135 as fiction, 1072 as juvenile, 731 as religion, 478 as medicine and hygiene, and 506 as sociology and economics.

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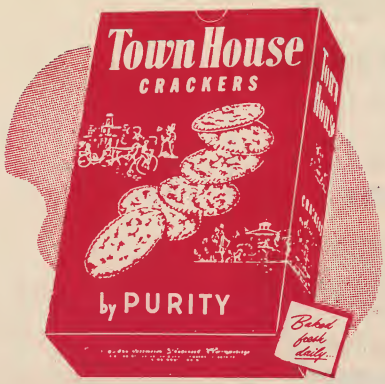
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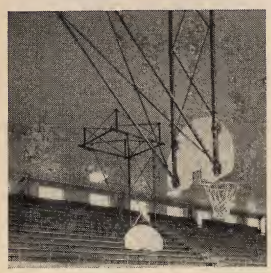




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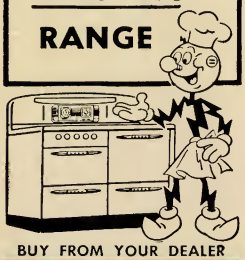
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THE POLITICS OF PRAYER

by Dr. G. Homer Durham
UNIVERSITY OF UTAH

THE separatist movement of England's early seventeenth century not only brought the "Separatists" or Pilgrim Fathers to America in 1620 but also paved the way for the separation of church and state in American constitutionalism. Sobeit, notwithstanding, religion and politics have always been enmeshed, intertwined, in the life of mankind. Woodrow Wilson could write of ancient Athens, that "politics was a religion and religion was politics." In America, it was Roger Williams in the seventh century, and Thomas Jefferson in the eighteenth, who earnestly fought for religious pluralism, to free conscience from the control of the state.

The first amendment to the Constitution of the United States was designed to perpetuate and guarantee this religious freedom, pluralism. It is sometimes difficult for political Americans, and Americans in professional life, to give due expression to the religious impulses we all possess, in some degree or other. However, we remain one of the most religious peoples in the world. We have made our religious pluralism an important and indispensable prop for public morality. We have, in short, found ways and means to employ the religious life without imposing belief through state control; or, using religion as means of undue influence in state matters. It is summed up in the peculiar practices and doctrines that we lump together under the heading, "the American separation of church and state."



The Yearbook of American Churches (1949) shows official church membership in the U.S.A. of 77,396,188. First come the Roman Catholics with 25,286,178. Second are the Methodists, 8,567,772, followed by the Southern Baptists, 6,270,819; Jewish Congregations, 4,641,000; National Baptist Convention, U.S.A. Inc., 4,122,315; the National Baptist Convention of America, 2,580,921; the Presbyterian Church of the U.S.A., 2,234,798; the Protestant Episcopal Church, 2,160,207; the United Lutheran Church of America, 1,778,943; the Disciples of Christ, 1,703,010; Northern Baptist Convention, 1,541,991; the Evangelical Lutheran Synod of Missouri, Ohio, and other states, 1,469,213; the Congregational Christian Churches, 1,157,764; the Church of Jesus Christ of Latter-day Saints, 916,789 (1947 figure, as in the case with most of the foregoing); the United Brethren, 712,616; and the Presbyterian Church in the U.S., 613,701. These are the top fifteen.

Were all Baptist bodies combined they would number over fifteen million and form, next to the Roman Catholics, the largest group. Were all Methodists combined, they would come third with about eleven million. Should Baptists and Methodists combine they would number over twenty-six million, surpassing the 1949 *Yearbook* figure for the Catholic group. If Presbyterian and Episcopal bodies could be added thereto, some thirty-one million Protestants would combine, out of the Baptists, Methodists, Presbyterians, and Protestant Episcopalians. A broad movement for such mergers has been underway for a generation.

Should the five or six millions of Lutherans combine, and join the merger, plus three million Congregationalists and Disciples, a unified body of nearly forty million Protestants would appear. This is not likely in the land of religious pluralism. However, these Protestant bodies do co-operate effectively, without compromising their differences, in a number of mediums: in local ministerial associations, in the Federal Council of the Churches of Christ in America, in educational enterprise and other organizations. A sort of loose religious "federalism" thus obtains among the strongest Protestant bodies.

One result of these strong, diverse groups, is what is here called "the politics of prayer." It is true that so far as the historical records show, no prayer was ever conducted in the U.S. Constitutional convention of 1787 (despite a wide misunderstanding to the contrary based on inaccurate information). However, history does show that the president of the convention, General George Washington, during its sessions, undertook to "rotate" his Sunday meeting attendance at various churches in the city of Philadelphia.

In the government thus established, prayers have been instituted in both houses of Congress under chaplains appointed for that purpose. In the national conventions of our political parties it is standard practice to open each day's assembly with prayer; likewise in local conventions and state legisla-

(*Continued on page* 458)



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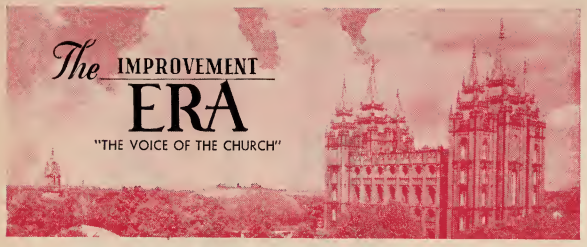
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The Cover

Scouting is forty years old in the Church of Jesus Christ of Latter-day Saints, the first charter to the Church having been issued May 2, 1913. To commemorate this event THE IMPROVEMENT ERA presents as a cover subject a composite picture of the Boy Scout family—Explorer, Boy Scout, and Cub Scout—superimposed over a picture of the Salt Lake Temple. The drawing of the Scouts is used through the courtesy of Boy Scouts of America. The photograph of the temple is by Hal Rumel.

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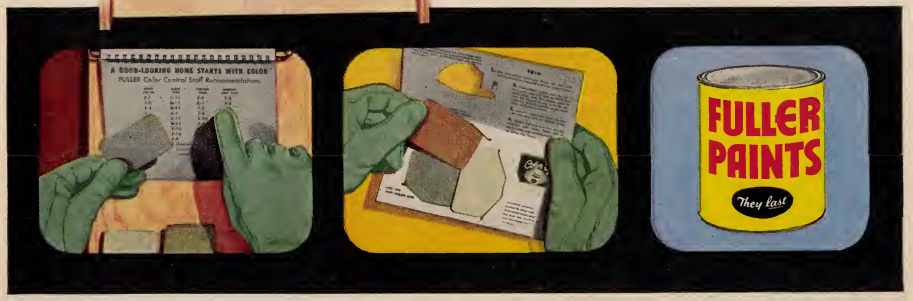
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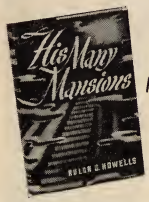
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NOTE: Because of illness neither President Stephen L Richards of the First Presidency nor Elder Albert E. Bowen of the Council of the Twelve attended the conference. President Richards did, however, send a brief message, which President David O. McKay read. Elder Samuel E. Bringhurst, former president of the Swiss-Austrian Mission, Elder George A. Christensen, former president of the Australian Mission, Elder Hilton A. Robertson, former president of the Chinese Mission, Elder Harold B. Lee of the Council of the Twelve, President J. Reuben Clark, Jr., and President David O. McKay all addressed the third session, the priesthood session, of the general conference. Their addresses will be published in the *Conference Report*.



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The Church Moves On

A Day To Day Chronology Of Church Events

March 1953

29 Speaking to the subject "Thou shalt not take the name of the Lord, thy God, in vain," Elder Spencer W. Kimball of the Council of the Twelve presented the address on the Columbia Broadcasting Company's "Church of the Air."

"What Think Ye of Christ?" was the title of the discourse delivered on the "Faith in Action" series of the National Broadcasting Company by Elder John Longden, Assistant to the Council of the Twelve.

North Tooele Stake organized from portions of Tooele (Utah) Stake, with Elder Orlando T. Barrus sustained as president and Elders Charles Alvin Orme and Sherman A. Lindholm as his counselors. The stake, with a membership of 3500, comprises the Tooele Second, Third, Fifth, Seventh, Eighth, Ninth, and Lake View wards. This is the 206th stake of the Church now functioning. Elder Orme was formerly second counselor in the Tooele Stake presidency. Tooele Stake, with a membership of 3519, now has the following wards and branches: Tooele First, Fourth, and Sixth; Stockton and Vernon wards; and Deseret, Dugway, Ophir, East Tod and West Tod branches. President Alex F. Dunn and his first counselor, Philip Ross Gowans, were resustained; the new second counselor is Elder Raymond Emil Pehrson. Elder Harold B. Lee of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve, were in charge of this work.

April 1953

2 The forty-seventh annual conference of the Primary Association convened on Temple Square. This also marked the Diamond Jubilee (seventy-fifth anniversary of the founding) of the organization.

3 The annual conference of the Primary Association concluded its sessions.

The architect's drawing of the proposed temple at Berne, Switzerland, was published.

A special meeting for bishops and their counselors and others was held in the Salt Lake Tabernacle under the direction of the Presiding Bishopric.

Many returned missionary and servicemen's groups held their semi-annual reunions.

4 The 123rd annual general conference of the Church opened on Temple Square. General sessions (except the priesthood) were televised by KSL-TV, and broadcast by KSL, Salt Lake City, KJAM, Vernal, KVNU, Logan, KSUB, Cedar City, Utah; KGEM, Boise, KID, Idaho Falls, KJRL, Pocatello, and KRXX, Rexburg, Idaho; KELY, Ely, Nevada; KTYL, Mesa, Arizona (by transcriptions). KEEP, Twin Falls, broadcast all but the Monday morning session; KBIO, Burley, carried the Sunday sessions and the Monday morning session, in Idaho and KEXO, Grand Junction, Colorado, all but the Sunday morning and Monday morning sessions.

An early morning Church welfare meeting was held in the Assembly Hall.

A patriarchs' meeting was held in Barratt Hall.

Seventeen thousand members of the priesthood attended the priesthood meeting. The meeting was heard by direct wire in the Assembly Hall, on the Tabernacle grounds, in Barratt Hall, and in the field house of Brigham Young University, Provo.

Other groups of missionaries and servicemen held their semi-annual reunions.

5 The 123rd annual general conference of the Church continued. In addition to the radio stations named at the opening of conference, these sessions, or parts thereof, were broadcast by KLAS, Las Vegas, Nevada; KWTC, Barstow, KCSB, San Bernardino, KBLA, North Hollywood, KPMO, Pomona, and KNOB, Long Beach, all in California; and KULA, Honolulu, Hawaii, by transcription.

Elder John Longden, Assistant to the Council of the Twelve, delivered the radio address over the National Broadcasting Company's "Faith in Action" series. His Easter-day subject was "Christ the Lord Is Risen."

Dr. Milton Bennion, former general superintendent of the Deseret Sunday School Union, died at the age of eighty-two.

"Teaching the Gospel in an Expanding Church" was the theme of the conference of the Deseret Sunday School Union, held in the Salt Lake Tabernacle. Sunday School students and workers from various missions and faraway stakes participated. Elder Matthew Cowley of the Council of the Twelve was a featured speaker.

6 This was the concluding day of the 123rd annual general conference of the Church.

An early-morning missionary conference was held in the Assembly Hall.

Elder Adam S. Bennion was sustained as a member of the Council of the Twelve, filling a vacancy which has existed since the passing of Elder John A. Widtsoe last November.

9 President David O. McKay ordained Elder Adam S. Bennion an Apostle at the weekly meeting of the General Authorities held in the Salt Lake Temple.

12 Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Westwood Ward, Los Angeles (California) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Santa Ana Ward, East Long Beach (California) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Puyallup Ward, Tacoma (Washington) Stake.

18 It was announced that the First Presidency had appointed Elder Claudious Bowman as president of the Mexican Mission, succeeding President Lucian M. Mecham, Jr. President Bowman has been a member of the Juarez (Mexico) Stake presidency since 1928, and president of that stake for twenty years. Prior to that he served as a member of the Juarez Stake high council, and still earlier, stake superintendent of Sunday Schools. Since his boyhood he has served almost continuously as a teacher in the Sunday School or Young Men's Mutual Improvement Association. He and Mrs. Bowman are the parents of eight children, all of whom have filled missions in the Mexican Mission.

19 President J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Hoytsville Ward, Summit (Utah) Stake.

Elder Sherman T. Hill was sustained as second counselor in the East Provo (Utah) Stake presidency, succeeding Elder Clyde P. Crockett. Elder B. West Belnap succeeds Elder Hill as second counselor. President Ariel S. Ballif is the stake president.

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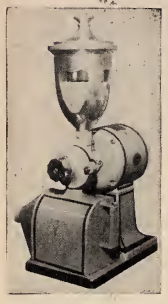
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JUNE CONFERENCE—1953

by Marba C. Josephson
ASSOCIATE MANAGING EDITOR

JUNE conference events—as well as pre-June conference happenings—for 1953 should satisfy both those who come to be entertained and those who come to learn how to improve their methods of directing the lessons and activities of the Mutual in their stakes and wards.

Pre-conference events will include the camp institute for the Y.W.M.I.A. at the Wigwam in Mill Creek Canyon, on Wednesday, June 10, from 9 a.m. to 9 p.m. This day will be a full one of instruction and entertainment, conducive to good fellowship and understanding—both of the program and of those who lead it. It will provide insight into the why's and wherefore's of the program. On Thursday, June 11, at Jordan Park, the Y.W.M.I.A. campcrafts and games institute will convene. This again will abound in good fellowship and informative activities. The hours for this section will be from 9 a.m. to 3:30 p.m. At 6:30 p.m. of the same day, the All-Church relay directed by the Y.M.M.I.A. athletic committee will occur in the University of Utah Stadium. Thursday evening also the drama festival will be presented twice to accommodate those who desire to see it—one performance at 5:30 p.m. and the second at 8 p.m.

An innovation this year will be the presentation of the dance festival on two nights: on Thursday and Friday evenings at 8:30 p.m. in the University of Utah Stadium. This double presentation will avoid the crowding and discomfort of previous years, which have resulted in robbing this great spectacle of its greatest value. The same dances will be given on both nights. The only difference will be that the participants in the All-Girls dance will be divided, so that one group will appear Thursday and the second group on Friday night. Since there have been received to date requests for 6,228 girls to appear, such a division was imperative. The requests for couple dancers has already reached a staggering total of 6,318.

Since this year marks the fortieth year of scouting in the Church of Jesus Christ of Latter-day Saints, the Saturday evening session will be turned to the Scouts for a great program titled the "Cavalcade of Scouting," and which will be presented in the University of Utah Stadium, commencing at 8:30 p.m. Mia Maids and Bee Hive Girls will also participate in this event, honoring the Scout and Explorer program.

The Friday general sessions will be conducted in the Tabernacle at 9:30 a.m. and 1:30 p.m. The morning session will be preceded by the colorful reception, at which visiting delegates and visitors will be welcomed by the members of the general boards on historic Temple Square. Following the morning session the superintendents and presidents of stakes will be honored by the general boards at a luncheon in the Lafayette Ballroom of the Hotel Utah. From 4 to 7 p.m. on Friday, June 12, the Golden Gleaner supper will be held at the Union Building on the University of Utah campus.

Saturday is assigned to the departments as their instruction period. The day will begin with a 6:30 breakfast to be given for the Master M Men, celebrating the twenty-first year of its organization. (See p. 486 for further details.) The Junior M Men and the Junior Gleaners are planning a stake supervisors' breakfast at 6:45 a.m. The Mia Maids are christening the Mia Maid Rose at 7 a.m.; and the M Men Gleaner departments are having a Dinner Bell for stake supervisers at 5 p.m.

The Sunday program includes the Tabernacle Choir broadcast at 8 a.m.; a general session under the direction of the General Authorities at 9 a.m.; and the general concluding session at 2 p.m. with the youth program; all sessions will convene in the Tabernacle.

All in all, the June conference sessions and activities should indeed afford inspiration and challenge to those who are interested in furthering the great cause of the Mutual Improvement Associations throughout the world.



—Photo by H. Armstrong Roberts

BOY *and* KNOWLEDGE

by Anobel Armour

THERE were things that he had learned
Without use of books:
How the fishes leaped and turned
Back into their brooks,
How the frogs had viol-throats,
How a rabbit hopped,
Why a cricket's chirping notes
Never ever stopped.
These were things for carrying
In his boy-quick mind
When he learned some printed thing,
Meadows left behind.
He would ride down history
With Caesar and Revere,
But all his life he would be
Turning back to here.



BEYOND DAY'S EDGE

By Alice Morrey Bailey

His mother's laugh was wind among the leaves
As limpid as the water in the pool,
The soft caress of doves beneath the eaves,
Sweet as summer rain, as fresh and cool.
Her song was like a rocking chair at night,
Curved to a child grown tired at summer play,
Raveling mystery thin in dream-filled sight
And cradling him beyond the edge of day.

And when the sun had gone behind the hill,
And night was fear, with fingers shadowed long
Across the rimpled pool, and winds blew chill
Before the swords of rain, he grew as strong
And good as peace, for he remembered still
His mother's tender laughter and her song.

BUSY DAY

By Jane Merchant

Oh, this has been a busy day!
With golden gusts of shattered sun
Whirling down the mapled way—
I didn't get the washing done.

You can't believe a day like this.
You know the sky can't be as blue
As it appears, and yet it is—
I've got the dusting still to do.

I haven't made a single bed;
I haven't cleaned; I haven't cooked.
I've done more useful things, instead—
I've looked and looked, and looked and looked!

FATHER AND SON

By Beryl Stewart

His father proved up on this prairie land
Some eighty years ago. Down through those years
The father, then the son, had known first-hand
Relentless cold that kills and heat that sears
The summer fields. They faced the prairie fire,
The hard caked water hole, the empty bin,
The loss of everything they could acquire,
And yet their faith grew strong and genuine.

They owned the springs where Indians had camped,
Where Sioux had stretched the skins of buffalo;
They traced the trail where Custer's army tramped,
The road where covered wagons used to go.
They knew that former struggles brought them good
And from that knowledge gained their hardihood.

REMEMBERED ROBIN

By Elaine V. Emans

He has a way of coming back to me—
The one-legged robin searching for his dinner
By listening, hopping, listening. I can see
Him clearly sometimes, only slightly thinner
Than his companions of the ruddy breast,
Reminding me again that courage is
Largely ability to do one's best.
His pluck was beautiful to see, but his
Habit of standing now and then in rain,
Upon his single leg, and pouring out
His *cheerily-cheerily* afternoon refrain,
Remembered, even yet can still my doubt,
That I've no earthly reason to complain—
Who've so much more than he to sing about!

RAIN WITHOUT WIND

By Rowena Cheney

Rain without wind is a quiet thing—
A restful thing to hear and see:
In monotone it pictures peace,
Repose, and harmony.

It draws a curtain of tranquil gray
Around the heart, secure within
A singing silence of solitude.
Where wind and drouth have been,

It gently nurtures. Where the lash
Of noise has cut the air, it brings
A welcome hush. Rain without wind
Is one of life's lovely things.

SIDE STREETS

By Clarence E. Flynn

Let others travel on the thoroughfares,
The stately boulevards, and avenues,
To famous monuments on public squares,
Imposing buildings, and impressive views.
I like to seek out old, neglected streets,
Great in their day, but half-forgotten now;
Places where shabbiness with grandeur meets
Like browning leaves upon an autumn bough.

I like old streets where once the great have walked,
Old houses once show places of the town,
Parlors where, long departed, youth has talked
Of love, and once proud homes now tumble-down.
Great are the domes whose fame has spread afar,
But here once beat the hearts whose dreams they are.

HINT TO A HUSBAND

By Elaine V. Emans

Oh, some men learn the truth by slow
Degrees, and some men never know;
But luckily there are the wise
And tactful ones who realize
Nothing can boost a woman's sagging
Courage, or kindle again her lagging
Interest, or free her mind of care
Like something lovely and new to wear!

PRAYER FOR A SMALL TRAVELER

By Lizabeth Wall

Go with her, Lord, and still her fledgling-fright
When distance grows between the two of us.
Her wings are new, and this is her first flight
Alone upon an out-of-city bus!
Stay with her, please, along the far, strange way
That reaches out before her, all untried.
She is so young—especially today!
And, oh, the world is comfortless and wide.
Lord, be the careful pilot at the wheel,
A friendly stranger sitting next to her.
Bless all who go with her that they might feel
Compassion for a small, lone traveler.
And should her journey prove too long and late,
Keep someone waiting at the station gate.

OLD DREAMS

By Catherine E. Berry

It isn't very often,
(Not more than once a day!)
I look at crowded cupboards
And decide to throw away
The years' accumulation
Of clothes and hats and shoes,
The bric-a-brac, the presents,
We somehow never use:
The odds and ends, the papers,
The dishes chipped and cracked,
The well-worn books, the magazines,
Never neatly stacked.

But something always stops me,
For memories are bound
In all the stored-up treasures
We like to keep around;
It wouldn't be a home without
These hoarded souvenirs,
The worn and lovely dreams we keep
To solace future years.

POND AT NIGHT

By Ethel Jacobson

The shadowed pond gleams dimly
Where water lilies float,
Their moth-white sails rigged trimly
On each pale flower boat.

At anchor close together
They companionably ride
Where great firs break the weather
And stem the night wind's tide,

While the derelict moon goes sailing
Dark waves of deodars—
A sister vessel, trailing
A wake of flower stars.

JUNE

By Elaine V. Emans

Without a sign of a calendar,
By these can I be sure of her:
The dignity and gentle grace
Of pastures wearing Queen Anne's lace,
The stalks now bending under yarrow,
Jubilantly one song sparrow
Telling his love out, over and over,
And sustained humming deep in clover.

Final Blessing

by President David O. McKay

President McKay's closing address at the April general conference. Addresses of all the General Authorities are in the special General Conference section, beginning on page 399.

THE HOUR that marks the close of this great conference is here.

As you know, four members of our General Authorities have been disabled recently, and are unable to carry on their regular duties. We are thankful to say, however, that two of them have been with us during the sessions that mark the inspiration and uplift of this gathering.

Elder Thomas E. McKay has been incapacitated for several months. He and the others have had to pay the penalty of overwork, over exertion. When he collapsed several months ago, his heartbeats went down, according to the doctor, to sixteen. We are told that when they get below thirty life is precarious, but from that time, when Thomas E. called his family together to say good-bye, up to the present, he has shown gradual improvement, and now he counts his heartbeats at thirty-six, thirty-eight, occasionally they reach forty. He acknowledges, and we acknowledge, the hand of the Lord in the preservation of his life, and we appreciate, and he appreciates your faith and prayers in his behalf.

Elder Clifford E. Young recently met with an accident, but he, as you know, is sufficiently restored to be enabled to take his part as one of the speakers in this conference, and has given you his message, as has also Elder Thomas E. McKay.

Elder Albert E. Bowen, also stricken, has been confined to the hospital for several months. It is said that one element of true greatness is to choose the right with invincible resolution. That, our Brother Bowen has always done, and expounded the principles of the gospel with a clarity so characteristic of him. Our hearts ache as we note that some of his muscles are not responding. However, we want him to know as we close this great conference, that he still has and will continue to have our faith and prayers for his restoration to health; and we pray that the Lord will give him a desire, and increased faith, to receive the blessings which we hope the Lord will give him. With all our hearts we say God bless you, Brother Bowen.

President Richards, another great leader, has been putting forth too much effort also, and his physical condition requires rest. I am pleased to report to you he is sufficiently recovered to meet occasionally in meetings of the First Presidency. President Clark and I have had three meetings with him during the three days that we have been assembled in this conference, to all the proceedings of which he has been listening over the radio and television.

At the conclusion now he sends this message: "President McKay: I should be very pleased if you would express to the people my deep gratitude for the inspiration of the conference, and also extend to my brethren and sisters my love and my prayers that the united efforts of all the Saints may bring great advancement to the cause we love. Affectionately, Stephen L Richards."

Brother Stephen L: Let me assure you that there is but one heart in this great audience today, and it responds in reciprocation of your love and blessing. God bless you!

Now, may we take a few moments to express our gratitude to all who have contributed to the inspiration of the sessions held since last Saturday morning.

First, you who were here yesterday morning listened to an inspiring anthem, entitled "Out of the Silence," written by Elder Cyril Jenkins, one of our members and a holder of the priesthood in Australia, who has rendered great service to the Church in having the excellent selections of the Tabernacle Choir put on the radio stations in that far-off land, and who is now in Great Britain, arranging with the British broadcasting stations to have the people in that land have the privilege of hearing the excellent music rendered by this organization. We thank you, Brother Jenkins, and say God bless you, that you may achieve the noble purposes you have in mind.

We express gratitude and commendation for the responsiveness and attentiveness of the audiences. I wish particularly to commend you for your reverential attitude. This is a sacred building, used for many purposes, it is true, until we get an auditorium that will take care of some secular assemblies of the sessions. It is sacred, and we have noted that you have governed yourselves accordingly. From the moment that the clock marked the beginning of a session, perfect order has prevailed. We ask that this example be followed by all the Saints in their ward chapels and in halls in which you meet to worship.

We express appreciation for the cooperation of city officials. Their ready and efficient service has been noted. The traffic officers have rendered valuable service in handling increased traffic. We have already expressed appreciation to the Berkeley Stake for the calla lilies that have beautified the building.

Our ushers have done excellent service! They volunteered last evening to put up a platform. They had it removed early this morning. They have been ready and willing to look after the people who had need of the emergency hospital, which has been on the grounds, and in every way have rendered service to add to the convenience of the many visitors who are here.

Especially we mention appreciation to the various radio stations: here in our own city, KSL, and others in the state of Utah, in Idaho, in Colorado, Nevada, Arizona, California, Hawaii. Managers of these stations, no one can tell how many people have been blessed by your magnanimity and co-operation. We thank you!

We express appreciation to our singers. I do not know that we have ever had for every session such inspiring music rendered by the combined Scandinavian choirs Saturday, the Men's Chorus of the Tabernacle Choir Saturday night, by our own Tabernacle Choir Sunday, and by the combined choruses of Brigham Young University today. I can scarcely refrain from commenting on the inspiration that the presence of these young men and young women gives to us.

"How beautiful is youth! how bright it gleams

(*Concluded on following page*)

The Editor's Page

(*Concluded from preceding page*)

With its illusions, aspirations, dreams!
Book of Beginnings, story without end,
Every maid a heroine, and each man
a friend!"

How glorious is youth, and here are several hundred of them in our presence, contributing their talents to the inspiration of our conference. Again, thank you.

To all others who have in any way contributed to the excellency and the inspiration of this, the 123rd conference, we express our gratitude.

Now, may I trespass upon your time a few moments to say a final word to you mission presidents, to you presidencies of stakes, bishoprics of wards, to you officers, stake and local, to you mothers who are doing so much to make these new buildings to which reference has been made, so attractive, and in other ways contributing to the advancement of the work.

Much of what you brethren and sisters do we never hear about, and it seems as though you are working without any visible results, but no good deed, no kind word can be spoken without its effect being felt for good upon all. Sometimes the good may be infinitesimal, but as a rock that is thrown in a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them, unknown, unspoken, unheralded, continue to radiate and touch many hearts.

We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of these meetinghouses, hear incidents, details, illustrations of what seem to be sacrifices of the hours and hours of work, given freely, without being deeply impressed with the integrity and sincerity of the members of this Church.

Thursday morning this building was crowded to capacity by Primary workers, representatives of one organization. That night, the hotel ballroom was crowded with former workers, general board workers of the Primary, present workers, present officers from stakes. I wish the ten thousand people here could have seen the illustration and the examples they gave showing the growth of the Primary during the last seventy-five years.

Friday night this building was crowded to overflowing by the bishoprics of the Church, under the direction of the Presiding Bishopric.

Saturday, seventeen thousand members of the priesthood filled this house, the Assembly Hall, Barratt Hall, Field House at BYU, representing the priesthood of the Church.

We have had a meeting of the patriarchs, another of mission presidents, another of welfare workers, and one of stake missionaries.

Why all these, and all other meetings in the Church? Tell me! They are held for the good of the individual—for your son and my son, your daughter and mine. The Lord has said, " . . . If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D. & C. 18:15-16.)

The whole purpose of the organization of this great Church, so complete, so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state, that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought for a perfect society, "not by agitating the people to revolt against political or social organizations, nor by any reorganization of existing conditions, but by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a perfect society out of imperfect individuals." In all these labors and associations, he sought the perfection of the individual.

His goal always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish efficient service.

He promised no material rewards, but he did promise perfected, divine manhood, as we have heard in this conference. "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness, true happiness.

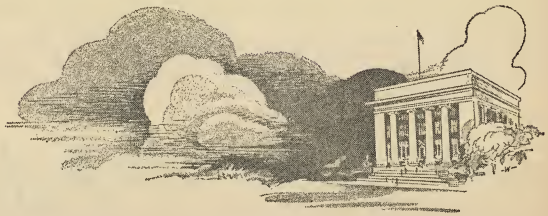
Final Blessing

God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land, every member. May the Spirit of the Lord abide in your hearts, and in your homes, that people partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ will be led to glorify our Father in heaven.

Many years ago—a Chinese philosopher expressed the thought that I am trying to give you, and the result of individual righteousness as follows:

"If there is righteousness in the heart
there will be beauty in the character.
If there is beauty in the character
there will be harmony in the home.
If there is harmony in the home
there will be order in the nation.
If there is order in the nation
there will be peace in the world."

God help us to bring about that peace in the only way that it can come, and that through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.





President
Joseph Fielding Smith

Your Question

by
Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

"*Dear Brother*:

"*I hope you will pardon me for trespassing on your time, but I desire some information in relation to the nature of translated beings. It is my opinion that they occupy an intermediate position between mortality and immortality, where they are not subject to the pains and sicknesses common among mortal men. Some of the members of our class express the thought that they have become immortal, but by appointment, granted by the Lord, they remain on earth to accomplish some special work assigned to them. We are anxious to know just what their nature is.*"

If you and your friends will take time to read the twenty-eighth chapter of Third Nephi, you will find the complete answer to your question. Jesus granted to each of the twelve disciples he had chosen among the Nephites whatsoever they desired before he left them. Nine of them asked for the privilege of coming to him speedily after their earth mission was finished, and to them he said: "Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:3.) The three others remained silent fearing to tell him what they desired, but he understood their thoughts, and to them he said:

"Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.

"And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

"And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

"And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one." (*Ibid.*, 28:7-10.)

Later, as he was writing of this event, Mormon wondered just as your friends are wondering, if these three had been changed from mortality to immortality so he inquired of the Lord and thus he recorded his answer:.

"But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death;

"Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.

"Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.

"And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens." (*Ibid.*, 28:37-40.)

If we would only think, we would realize that translated beings are still mortal and will have to pass through the experience of death, or the separation of the spirit and the body, although this will be instantaneous, for the people of the City of Enoch, Elijah, and others who received this great blessing in ancient times, before the coming of our Lord, could not have received the resurrection, or the change from mortality to immortality, because our Lord had not paid the debt which frees us from mortality and grants to us the resurrection and immortal life. Christ is the "resurrection and the life," and the "first fruits of them that slept," therefore none could pass from mortality to immortality until our Savior completed his work for the redemption of man and had gained the keys of the resurrection, being the first to rise having "life in himself" and the power to lay down his life and take it up again, thus freeing all men from the bondage which the fall had placed upon them.

SOME ARE BORN TO BE HEROES

by Olive W. Burt

Noel's chin lifted angrily, and the friendly light in her blue eyes was consumed in an irate flame.

"I'll date whom I please, Mike Wilson!" she said defiantly. "You have no right—"

Mike Wilson, towering above the girl, frowned forbiddingly. He, too, was angry; his dark eyes flashing.

"I thought we were friends," he said, and his young voice was bitter. "I thought friends had a right—"

"Not to interfere!" Noel interrupted, her bright eyes clouded.

"Okay," Mike bit out. "If that's the way you want it, go on chasing that uniform like a sentimental teen-ager—"

"Mike!" Noel's cry cut him short.

Mike muttered something, turned on his heel, and strode away down the steep street of the little mining town.

Noel watched his broad back disappear with a definite feeling of hurt. She hated to quarrel with Mike—he'd made life very pleasant in this lonely little town and had helped her laugh at the rough going of her first year of teaching. But he had no right, she told herself defensively, to accuse her of acting like a teen-ager.

Noel, waiting for Lieutenant Gordon Stewart, town hero home from Korea for a month's leave after some particularly brilliant action that had put his name on the front pages of the country's papers, told herself that she might have known Mike would act like this. She had seen it coming that first evening when Lieutenant Stewart had stood looking down at her and laughing.

"The new schoolteacher, eh?" he had teased. "They have certainly changed models since I went to school!"

She had danced with the gay Marine Corps officer and had liked it; had liked it so much that she had danced with him again and again. Mike had looked on, his eyes somber, and Noel had teased him about it.

"Don't be a bear, Mike!" she had said, laughing gaily because she was so happy. "He's a hero, you know. And I had no idea I'd meet a real hero up here in Silver City!"

Mike had looked sullen, then, and Noel had remembered that someone had told her that he wanted to enlist when Gordon Stewart did, but there had been an accident at the mine just then, and Mike's father was injured. He couldn't leave, and when things straightened out, they weren't taking miners any more, and he'd had to stay on.

Noel said, "Oh, Mike, you know what I mean! Things just shape themselves regardless of our plans. Some men are just born to be heroes, it seems, and some—" She bit off the words suddenly, aware of where her tongue was leading her.

But Mike wasn't dumb.

"Are born to be miners, I guess," he finished, and his tone was grim.

Noel, peering through the gathering dusk for Lieutenant Stewart, who had promised to meet her here and take her to dinner in the mining town's one little cafe, told herself that Mike had been sullen ever since that evening. If she hadn't been attracted to the blond marine, she thought defensively, Mike's attitude would have driven her to pretend she was.

But she had been attracted, she had to admit with a smile, as she heard her name and swung to meet the tall lieutenant, who stood looking down at her and laughing in that provocative, teasing way of his, as if he knew some pleasant secret about her.

"Am I late, teacher?" he asked, and Noel glanced at her wrist watch in the dusk and was a little embarrassed to see that he was right on time and to realize that this meant that she had got to their date early.

"Don't tell me!" he begged, and taking her arm, he started her down the steep narrow street toward the little cafe. "There's a humdinger of a western on at the Roxy. We'll grab us some chow and then see it, eh?"

Noel laughed up at him. He made the meager diversions of the town seem gay and exciting. Life could be an adventure with a man like





"He's the digginest man I ever saw. Been at it steady for three hours, now, and wouldn't stop when I told him to."

this, no matter where it was lived—on a South Sea island or in a tiny mining town here in her own home state.

They dawdled over the meal, laughing a good deal, interrupted by the townfolk who had to stop and speak to their hero, so they didn't reach the theater until the lights had been turned down and the show was in progress.

The usher, a twelve-year-old kid, showed them to some empty seats, his flashlight trembling, his eyes shining in the darkness with the honor of showing Lieutenant Stewart where to sit.

Noel picked her way carefully over the feet the flashlight revealed and sat down, the marine beside her. It was a newsreel that was showing, and Noel, not interested in the sports events peered around in the darkness, trying to accustom her eyes to the gloom.

Some vague sense warned her to look at the man next to her, and, as her eyes made out the features, she gave a little cry of surprise. "Why, Mike, how nice to find you here!"

"Yes, isn't it?" Mike growled.

Gordon Stewart leaned toward his old friend and said pleasantly, "Hello, Mike. It's like old times, isn't it?"

A slight smile curved Mike's lips in spite of himself. Noel, knowing him well, thought, "I bet you are thinking of other times, Mike, when some other girl sat between you two boys. I wonder if you've always fancied the same girl? And I wonder which one of the town girls may have caused you the most worry." She began checking them over in her mind, one by one.

Noel was roused from this doubtfully pleasant occupation by a little cry from her companion.

"Look, Noel!" he exclaimed. "There's the kind of country we were in!"

Noel looked and saw that the newsreel had changed to the Korean conflict.

"Looks real as life!" Gordon went on. "Those hills—those roads—gosh, it makes me forget I'm back home—almost!"

The theater had grown very still as Gordon's friends listened, breathless to the marine's voice.

And the voice, lost in its memories, had forgotten there was an audience, and went on excitedly.

You couldn't blame them for listening, Noel thought. He was their very own—their brother or cousin or friend—back from that faraway battlefield. He was making it real for them—making the war real, so that they were, for once, losing themselves in the actual combat. Noel didn't blame either the marine or the townfolk—she understood their reaction. But she sensed a feeling of withdrawal, almost of enmity, in the stubborn silence of Mike Wilson.

"Mike thinks Gordon is just showing off," Noel said to herself. "He's touchy on this war business. Maybe some of the other fellows are, too," and she peered around her, trying to read the faces of the young miners scattered through the audience.

Then the newsreels were over, and the western was on. Noel, sitting

(*Continued on page 463*)



The General Church Scouting Relationships committee, appointed October 24, 1951:
Front row, center: President David O. McKay, left, Ezra Taft Benson, right, Mark E. Petersen; back row, left to right, LeGrand Richards, A. Walter Stevenson, Elbert R. Curtis, David S. King, D. L. Roberts.

SCOUTING FOR 40 YEARS

by D. L. Roberts

DIRECTOR OF "MORMON" RELATIONSHIPS, BOY SCOUTS OF AMERICA

FORTY years of scouting in the Church!

During that time thousands of boys, led by good men, have promised, on their honor to do their duty to God . . . to their country . . . to their fellow men . . . and to themselves. They have spent hundreds and hundreds of nights in the great outdoors, around the campfire. They have learned to swim, to cook, to take care of themselves in the open and to become stronger and more self-reliant. Daily "good turns" by the thousands have been done. It has been a profitable and fruitful undertaking.

Good men with the scouting program, fortified by the spiritual strength of the gospel, have for forty years, inspired thousands of Mormon boys to better living.

Scouting, which is the program of the Boy Scouts of America, is officially forty-three years old this year. Its birthday was February 8, 1910. Its service and inspiration to the boys of America since then have made a noteworthy contribution to life in America. As an attractive and adventuresome program, it has been available to all churches, schools, clubs, and other institutions having boy programs for their use as a supplement to their own program. With some institutions it has been the whole program. In others it has been added as a supplement to the program of the institution. This latter condition has been true with most of the churches using scouting. In this way the churches have had, in addition to the advantage of the outdoor and advancement activities of scouting, an opportunity to emphasize the spiritual phase of scouting—the "duty to God" part.

It has been possible to use the strength and force of scouting to help the Scout to be faithful as a church member in his "religious duty." It has been as important for a Scout to observe his religious obligations as to perform any part of the scouting program.

It was this phase of scouting that had such a strong appeal to the Church when its adoption was considered forty years ago.

A committee was appointed by the Church on March 8, 1911 to make a study of the value of scouting to the Church. The committee was composed of the following men: B. H. Roberts, George H. Brimhall, and Benjamin Goddard. They made a study of scouting and at the conclusion of the study made recommendations to the Church that scouting be adopted officially as a part of its program.

This the Church did, and the program was assigned to the Y.M.M.I.A. as the sponsor of scouting in the Church. It has remained there, over all the years, as the Y.M.M.I.A. program for boys of scouting age.

Application by the Y.M.M.I.A. was then made to the National Council, Boy Scouts of America, and on May 21, 1913, a charter was issued by the National Council to the Y.M.M.I.A., authorizing full and complete use of scouting as an integral part of the boy program in the Church.

For a number of years the promotion and stimulation of scouting throughout the Church was done almost entirely through the general board of the Y.M.M.I.A. Elder John H. Taylor was appointed scouting commissioner for the Church, and in this assignment he reached most of the stakes in the interest of encouraging ward and stake Y.M.M.I.A. leaders to organize Scout troops and to take full advantage of scouting. Great strides were made by the Church in the number of troops organized. The percentage of the boy members of the Church who became Boy Scouts was very high, and it is thought that most of the boys in the Church, especially those in wards and stakes, have at some time or other been members of the Boy Scouts and as such have pledged their "duty to God."

For about fifteen years the Scout program was operated in the wards and branches with one organized troop in each place. After considerable study of the situation, conclusions were reached that a large number of older Boy Scouts were dropping out of the troops. There seemed to be a



These Scouts are filling three phases of the anniversary program. They can meet part of the advancement requirements by securing their merit badges in bookbinding, they can also use these materials for live demonstrations and window displays.

need to give special attention to a Scout program for older boys. Groups were appointed to make a study and to prepare suggestions. The result of this was that in the fall of 1928 the Y.M.M.I.A. integrated throughout the Church, the Vanguard Scout program. This was designed especially to attract and hold older boys in the program of scouting. Special emphasis was given to the First Class, Star, Life, and Eagle ranks. This, of course, included wide participation in the Merit Badge program.

This led to a policy of organizing in each ward and branch, a Vanguard Scout troop which was organized of older Scouts, operating under separate leadership and charter, and having a program designed to interest and hold these older boys.

For many years the Church has been represented on the National Executive Board. The late President George Albert Smith was for several years a member of this board. He was succeeded by Elder Ezra Taft Benson.

Several leading churchmen have been members of national committees, regional committees, and local councils. These contacts have helped to strengthen scouting and have been helpful to the Church.

The Vanguard Scout program continued until about 1933 when the National Council, Boy Scouts of America announced the Explorer Scout program for older boys. This idea was, of course, in complete harmony with what the Church had been doing since 1928. However, since the National Council had officially set up the Explorer Scout program, the Church immediately adopted it and dropped the term *Vanguard* from the Y.M.M.I.A. program. Since then the Y.M.M.I.A. scouting program has included a Boy Scout troop and an Explorer post in each ward and branch where there were enough boys to justify such an organization.

During the years, the program has been extended to the missions of the Church where there are many organized scouting units in the branches of the missions.

A great event for scouting in the Church occurred in 1947. As a part of the great centennial celebration of the advent of the Saints in the Salt Lake Valley, a "Pioneer Scout camp" was set up on a section of Fort Douglas in Salt Lake City. More than 4000 Mormon Scouts and Explorers from all over the United States, Canada, and Mexico camped together for five days in July 1947, during the great Pioneer celebration.

The importance of scouting in the Church was emphasized in 1950 when the Executive Board of the National Council, Boy Scouts of America, established the job of Director of "Mormon" Relationships. This was a National Boy Scout appointment, but its purpose was to aid and assist the Church to make a more effective use of scouting as it relates to the great purpose of the Church. This aid, the cost of which is handled by the Boy Scouts of America, is the same as is provided for the Catholics, Protestants, and Jews.

(*Concluded on page* 470)



Preparing to meet the advancement phase of the 40th anniversary program these Scouts cook twist over an open fire. Camping is an important part of their activities.



Janice put the wings temporarily into place and secured them with stout rubber bands. . . .

LITTLE GUS

by Ora Pate Stewart

JANICE POTTER raised her sleeping baby and pressed her face against his fat little neck. He smelled so sweet with powder rubbed into the top half of him and oil smoothed over the lower half. She usually didn't bathe him at night; but lately she had taken to putting him in the big tub last thing and letting him soak and splash and get a last workout, then rocking him to sleep. Most of the girls she knew just put their babies to bed at night and shut the door; but she had found that he slept better after this ritual; and it was something to do. There was plenty to do, but this was something you could do *with* somebody. The evenings weren't so lonely this way—not until eight o'clock anyway!

Janice laid the infant tenderly in his crib and drew the sheet and one blanket up over him. It was spring now. One blanket would be enough.

"Sleep tight, Little Gus," she whispered. Little Gus was not his name; but it was all he had ever been called since the first time Bruce Bennett had laid eyes on him. Bruce was Dixon Potter's best friend. They had gone to high school together. They had flown the Mastadon in Burma during those adventurous but unglorified days after the war. Then there was the university on the G.I. bill.

Janice looked at herself in the mirror of the baby's dresser. There was a hair or two out of place. You can't wrestle with babies and always look like a model. It was lonely to be a widow at twenty-four. It wasn't that Dixon Potter was really dead. It was just that he was always gone or busy. Like now, when he and Bruce were in the basement, in the laundry room to be exact, of the apartment house. Oh, he always told her where he was or where he was going. She wasn't like some wives, who didn't know where their husbands were. Tonight they were working on their model airplane. Last night they were studying math at the library, and tomorrow night they would probably go to Bruce's house to delve into the deeper mysteries of engineering and wind up, both of them, on Bruce's big bed telling stories and experiences from Burma. Often he would grab a bite to eat with Bruce—his mother was a marvelous cook.

It was all Bruce's fault. He had never been able to give Dixon over to marriage. Maybe Bruce's mother should come in for some of the blame. When a fledgling gets big enough to try his wings, his mother pushes him out of the nest and makes him fly on his own. Bruce's mother had never done this. Bruce was still very secure in his mother's nest. Well, perhaps Mildred Midgley should take her share, too. Mildred and Bruce had doubledated with Janice and Dixon all the time they were going together. Mildred was a good girl, but too pretty and too talented. She wanted to be a movie star or an opera singer. And marriage and babies could wait for her until she and her voice had carved their niche in the hall of fame.

Janice looked down at Little Gus. No, she wouldn't slice the blame thin enough to give him a piece. An eight-months-old baby could carry no blame. She looked back at herself in the mirror. We always look at ourselves last. She was not as pretty as Mildred. But Mildred had no man to hold. Mildred's struggle was between herself and her public. As soon as that was solved, she could choose her own man—if she made the choice soon enough. Janice

had had no such struggle to make. She had always known that what she wanted was a husband and babies.

Well, he was gone; and she had let a man beat her time. Not a man, really. Bruce was still just a boy; and that was actually all she had against him. A twenty-five-year-old *boy!* How she wished he would grow up and put away his childish things—like toy airplanes! There was an airplane meet a couple of weeks away. The prize was fifty dollars.

The baby stirred, and Janice switched off the light and closed the door softly. It was not fair to hang onto a sleeping baby just because the hours were lonely. She would get her knitting and finish those booties she was making for Mildred. Funny thing. Mildred may not need booties for years to come, and yet, every new pair that Janice started, if Mildred saw them she wanted them—maybe to give to friends. Janice never asked. After the first couple of pairs Mildred had insisted on paying her, for the yarn, she put it, a sum as handsome as the booties. Janice was a genius with her hands, Mildred pointed out, a field where she herself was quite useless. So the little bead box in Janice's dresser was swelled from time to time with bootie money. "Bootie," she called it, instead of "sock."

But knitting wasn't fun too many nights of the week; so Janice rolled up the yarn, fixed her hair, and went down the three flights to the basement. It was not her night to wash, so she had no excuse but to see how the boys were coming. She knew they were making only one model between them. Dixon would never use his super skill to compete against Bruce. It would be like a mother running against her own daughter in a pie-baking contest. Besides, the materials and the tool kits were all Bruce's—bought with the Bennett money. The Dixon Potter money had to go for diapers and rent.

"How you coming?" Janice asked.

Neither of them looked up. Bruce was reading from a large assembling chart: "Dotted lines indicate right center panel ribs. Make one of each. Slant end ribs for polyhedral."

Dixon was rubbing on a piece of wood with the edge of a piece of glass. Bruce went on: "Steady all torque tube bearings with scrap balsa. . . . After the basic fuselage is assembled, add the stringers, gear, cowl planking, dowels, and radio or paa-load details as desired."

"We're not interested in the radio control," Dix reminded him. "You have to have a special license for that. Stick to the paa-load."

"And you'd better stick to your knitting," Janice said to herself. "This is no place for a bootie maker."

"Don't go," Dixon called to her. But she was already halfway up one flight.

The next morning she was wondering what Bruce Bennett had that that she didn't—money. But that was his mother's and not his own earning. And Dixon would never, never leach onto anyone because of money. Oh, if Bruce would only get married! Mildred, the minx, was not hoarding those booties for nothing—not in entire hopelessness—there was a soft streak in her somewhere. She could be won. Was Bruce afraid? Was the nest too soft at home? Janice had gone over it all before, but it never came out right.

Today was her wash day. So after Dix had got off to school, she put Little Gus under one arm and the laundry under the other and went to the basement. She secured the baby in the swinging canvas chair, and sorted the whites and put them in the automatic and inserted the quarter. There would be nothing to do for twenty minutes; but it was



not worth climbing the three flights. The knitting was in her clothespin apron pocket. But she left it there.

The skeleton of the airplane model there on the work bench looked like the bony cadaver of some unfortunate fish. The boys had worked late, and the fuselage looked finished all but the wings and wrapping. Of course, Janice didn't know anything about the stringers, the gear, cowl planking, dowels, and paa-load, whatever they were. But it looked like a pretty good fuselage.

The landlady stepped to the head of the basement stairs and called that Janice's phone was ringing. So Janice untangled Little Gus and ran up the three flights.

"Hi, Honey," it was Dix, "where you been?" Janice explained that it was wash day. "Do you mind running down to the basement and getting the tool kit—be sure to put everything back in—and taking it over to Bruce's house for us? The light is better in his basement."

"The airplane, too?"

"No, we made a mistake in it. It doesn't balance right. Bruce is going to buy another, and we're going to start over. Be a good girl and bring the stuff."

Janice wrapped Little Gus in the carriage robe and laid him on the bed while she removed the clothespin apron and changed her dress. Then she took the baby to the downstairs porch where she kept the baby buggy.

"Be good, Little Gus," she smiled as she strapped him in place in the buggy and went to get the airplane gear. There was no use waiting for the batch to finish, as she had left the quarter for the next batch upstairs in the apron pocket. She would gather up the assortment of tools and get on with her errand and hurry back.

Little Gus enjoyed the ride. She should take him out more often. Summer was the time to ride and walk. But it was also the time for love and companionship. And this brought back the heaviness.

Back at home in the basement, with Little Gus upstairs in his crib for his morning nap, Janice sat down on the high stool to watch the second batch through the glass swirling around. This was better than the washboard of her grandmother's time or the old push-pull machine of her mother's day. But it left time for the women to brood and feel sorry for themselves. Some women had hobbies. Some played bridge. Janice had her baby and her knitting.

Her eyes wandered back to the skeleton of the abandoned little airplane. "Poor little neglected thing," she said; "I know just how you feel." She looked from its nose to its rudder. "Where is it you don't balance?" She lifted the rejected plane tenderly and laid it on the edge of her capable hand. She moved it forward and then back, as she had seen the boys do. Then she picked up the assembling chart: "This model should

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Left to right: Ronald L. Holland, stake clerk; Willard L. Smith, President Alberta Temple; Elder LeGrand Richards, of the Council of the Twelve; President S. Dilworth Young, First Council of the Seventy; Gordon S. Brewerton, President Alberta Stake; and Lloyd Cooper, owner of the snowmobile.

Our Snowstorm Adventure

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

We left Salt Lake City, Elder LeGrand Richards and I, on the morning of Friday, March 20, under a cloudy sky and with three inches of new snow on the ground, but we were soon into good weather. By the time we reached Ogden, skies were clear and the road dry and safe. Our run to Butte was uneventful. The ride was extremely interesting to me, for Elder Richards is excellent company and has a vast field of interesting experiences and comments with which to keep a brisk, stimulating conversation going. There wasn't a dull moment the whole time.

At Butte, Montana, we received our first hint of trouble. The car radio brought in a report of a big storm crossing Glacier Park—heading east—with high winds and roads blocked from drifting. Deciding that we might need the extra time Saturday, if we had trouble, we drove to Helena for the night.

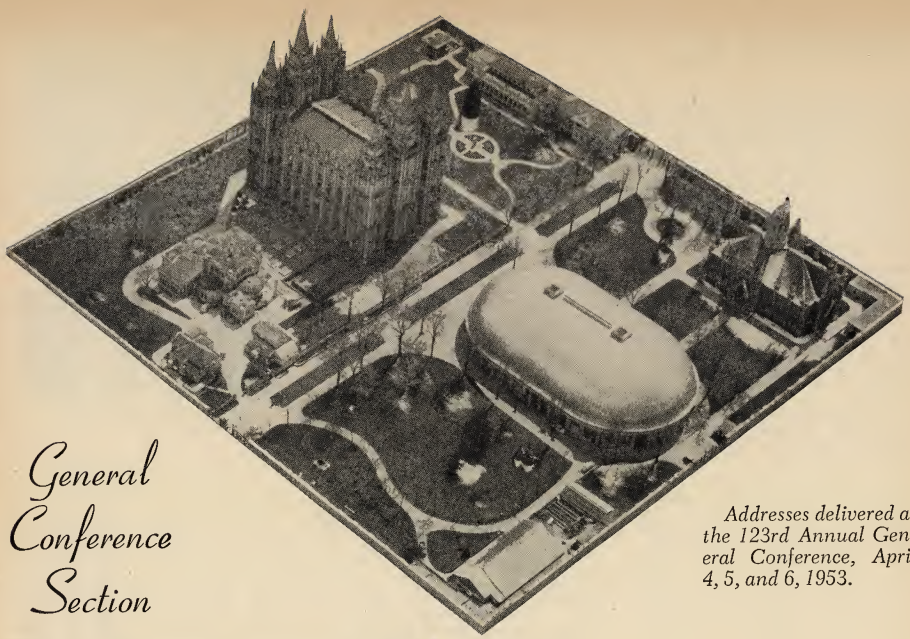
Consultation Saturday morning brought the decision to go to Great Falls. Here the road forked, one going straight north to Lethbridge, via Shelby, the other going west through Browning, skirting Glacier Park to Cardston. At this place we could consult the state highway police for direction. Elder Richards' conference was at Cardston; mine, at Lethbridge. At Great Falls we learned that either direction was bad; that people had traveled as far as Browning, but from there on was anybody's chance, while the road north appeared at the moment to be impassable beyond Shelby. We reasoned that if the storm were moving east, after three days of it, the western edge might be east of Browning by night. (This proved to be wrong, for the storm didn't move east until Sunday.) I asked Brother Richards what his impressions were. He said that he felt that we should go west to Browning and try for Cardston. He asked me how I felt. I upheld his feeling to go west to Browning.

We drove about twenty miles before we began to feel the storm. Another thirty miles and we were well into it. A hard driving wind whirled the falling snow, and the fallen snow, into one great blinding confusion. In places the road was blown clean and we could see the edges of it. Then almost immediately a rapidly forming drift would block us, and the road would be invisible. We did not dare to "go easy" through the drifts. We had to hit them at forty miles an hour to get enough momentum to clear them. Often they were piling up on curves so that we didn't know whether or not we'd be off the road into the ditch. Fortunately, we managed to keep equidistant from the fence posts which lined both sides of the highway—fifty feet out on each side. There was one time when the sky, the earth, the road, and the barrow pit were one great confusion. I could not tell where anything was, and there we hit our largest drift. Fifty yards of plowing through, the flying snow plastering the windshield, and we were on the bare road again, on a curve. I gave a silent prayer of thanks, which I am sure that Brother Richards echoed in his heart.

During the last forty miles the road was through the Blackfeet Indian Reservation. In the gloom of the storm the hills and valleys were especially bleak, not a homestead or a barn looming up as a haven in the storm. In one especially bad spot we came to three men walking into the storm; their bodies bent into the blast, their great hats pulled down over their faces. We stopped and offered them shelter and a ride. They proved to be two Piegan Indian men and a white boy. They were glad for the ride. We took them into Browning, which we reached without mishap.

At Browning we purchased a shovel and had our chains put on the tires.

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General Conference Section

Addresses delivered at the 123rd Annual General Conference, April 4, 5, and 6, 1953.

Two Paramount Obligations

Of Members Of The Church*

by President David O. McKay

In behalf of the General Authorities of the Church, I wish to extend to the ten thousand people or more assembled here in the Tabernacle and on the Tabernacle Block, and to the tens of thousands, perhaps hundreds of thousands, of listeners a cordial welcome to the opening session of this, the 123rd Annual Conference of the Church.

The General Authorities sense deeply the responsibility that rests upon them. Everyone, I am sure, feels, as I, the weight of this responsibility, and each one prays for your prayerful sympathy and your co-operation in the carrying on of this great work of establishing the kingdom of God on earth.

We are especially pleased this morning to note in the audience, His Excellency, Honorable J. Bracken Lee, governor of the state of Utah; His Honor, Mayor Earl J. Glade, and representatives of the leading educational institutions, President A. Ray Olpin of the University of Utah, President Ernest L. Wilkinson of Brigham Young University, Superintendent M. Lynn Bennion of the City schools, and Superintendent E. Allen Bateman, state superintendent of schools. I am not sure whether President Louis L. Madsen of the Utah State Agricultural College is present or not; if he is, we bid him welcome with the others. We wish to welcome also Dr. Franklin L. West, Church commissioner of education, and his associates; Dr. John L. Clarke, president of Ricks College, and other leading educators.

May we have your sympathy—I appeal to all who are listening in to give us your faith and prayers, as we present to you this morning the messages that will come from those who will be called to occupy the pulpit.

In addition to the statistical and other data just presented to you by the clerk of the conference, you will undoubtedly be interested in the following items which pertain more directly to the spiritual interests of the Church. This is merely a summary, and I shall present it as quickly as possible.

The activity of the men holding the Melchizedek Priesthood is especially gratifying. A summary of the past five years discloses the fact that there is an increase in the following activities: (1) in the number of full tithepayers, (2) the number holding family prayers, (3) the number attending weekly group meetings, (4) the attendance at sacrament meetings shows no increase, and (5) visits by quorum officers to quorum members show a decrease of two percent, but participation in Church work, an increase from forty-four percent to eight-one percent. These figures refer only to Melchizedek Priesthood workers. Favorable as the record is, we admonish them to more activity and urge them to participate more generally in Church activities.

The Relief Society of the Church gives an equally pleasing report, growing in membership, accomplishment, and spirituality. During 1952 there were 7900 names added to the membership. The sisters fully co-operate with the priesthood and lend great strength to wards and stakes, missions and branch activities, such as building programs and welfare projects.

The compassionate services are re-

(*Continued on following page*)

*This is the opening address delivered at the first session, Saturday morning, April 4, 1953.

ceiving careful attention. During 1952 there were 209,890 visits made to the sick and the homebound, and 22,500 eight-hour days bedside nursing on a voluntary basis. This is particularly important in view of the pronounced nurse shortage. The sisters have strong testimonies of the truth of the gospel, as is attested by the righteousness of their lives, and evidenced in the testimonies borne during the testimony period held in connection with the monthly theology lessons.

"It is our personal opinion," say the Presidency, "that the Church has never had a generation of Relief Society women more spiritual, more diligent, or more devoted to the work of the Church."

The Sunday School—a goodly number of Sunday Schools whose superintendents have been left in that position long enough to catch the spirit of effective Sunday School work—has made strides in increasing the testimony and spiritual attunement of a large proportion of members by the following means: first, ward teacher training classes for prospective teachers; second, increasing numbers of stakes are holding monthly union meetings which had to be abandoned during the war; third, great numbers of Sunday School teachers report having been helped immensely by the inspiration, the lesson enrichments, and the teaching "know-how" contained in the great magazine for Sunday School teachers, *The Instructor;* and, fourth, by double use of ward chapel and classrooms; for example, one overcrowded Sunday School has increased its average attendance from a crowded 342 in 1950 to a comfortable 424 in 1952. And that is not an increase in the membership of the ward.

Young Men's Mutual Improvement Association—Increase of enrolment during last year, 29,000. Last year over 30,000 young people participated in choral productions; not one of them failed significantly to lift the spiritual sights of the participants. Over 25,000 individual talks or speeches were given, most of them on spiritual topics. Over 35,000 young people participated in some way or other in an M.I.A. drama.

Young Women's Mutual Improvement Association—The great purpose of the Young Women's Mutual Improvement Association is to build testimonies in the lives of the young women of the Church, both members and investigators. This purpose is promoted in three major ways: First, there is the girls' program which stresses, along with full activity in the Church, regular attendance at sacrament, Sunday School, and M.I.A. meetings. For the past year over 25,000 individual awards were given to girls.

This means that they attended at least seventy-five percent of the Sunday School and M.I.A. meetings, fifty percent of the sacrament meetings. Over 2000 leaders received an award, which in their case, also indicated attendance at seventy-five percent of the leadership meetings. In December 1952, all girls, twelve to nineteen, in the Church, achieved an average of fifty-seven percent attendance at sacrament meeting, sixty-six percent at Sunday School and sixty-seven percent at M.I.A. This is an increase over the previous year of four percent at sacrament meeting, and three percent at Sunday School and M.I.A.

Primary—Four objectives have been highlighted in the Primary Association this year: first, stimulate interest in the reading of the Book of Mormon; second, promote greater reverence in our chapels—a most commendable objective; third, teach the children to pray—equally important; fourth, stress the importance of the boys receiving the Aaronic Priesthood. Thirty-two thousand officers and teachers have been reading the Book of Mormon as a scripture assignment.

Primary teachers throughout the Church have been urged and advised to accept the responsibility and privilege of teaching the children to pray and to help them to trust in our Father in heaven, believing that he will hear and answer their prayers. Over 7000 boys have been graduated from Primary and have been assisted in their preparation to receive the Aaronic Priesthood.

I wish that the ten thousand people here assembled might have seen the program that was given to the presidents of the Primary Associations in the Hotel Utah last Thursday evening.

We commend the priesthood workers and all the auxiliary workers of the Church. God bless you in your sincere and untiring efforts to teach the young ones and the older ones the principles of truth and salvation.

Two Functions

And now, my dear fellow workers, a few words in general, regarding the great mission that is yours in preaching the gospel of Jesus Christ. In anticipation of this hour, I have been impressed to emphasize two great functions of the Church: first, the putting in order of our homes, and keeping them in order; and second, the proclaiming of the divinity of the mission of our Lord and Savior, Jesus Christ. With these two objectives in mind, may I have your attention, your faith and prayers.

"For what is a man profited," said the Savior, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

The first recorded question of the Savior after his baptism in the river Jordan, was, "What seekest thou?" In the text I have just read, he again refers to the dominant incentive prompting man's actions in daily life. If a man seek wealth, worldly honors, pleasures, and all that riches and honor can bestow but neglects and leaves undeveloped the eternal riches of his soul, what is he profited?



President David O. McKay

Thus does the Lord emphasize in a simple though majestic comparison of material and spiritual possessions.

On another occasion, in the Sermon on the Mount, he admonished his hearers to seek "first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.,* 6:33.) Seeking to establish the kingdom of God and to foster his righteousness should be the paramount purpose of life. I think none will gainsay that.

Leading statesmen, clear-thinking educators, in public addresses and in magazine articles, frequently refer to what they declare is an apparent spiritual poverty of the present age, and they cite the need for higher moral and ethical standards.

Some months ago, you will recall, a British jet plane crossed and recrossed the Atlantic Ocean in about eight hours. Shortly thereafter a cartoon appeared in the New York *Times,* which pictured a jet plane traveling at fantastic speed. The plane was labeled, "man's scientific progress." On the ground was a huge turtle moving slowly and ponderously. It was labeled, "man's moral progress."

Commenting upon this, Professor William G. Russell, instructor in the Memorial High School at Pelham, New York, writes:

"In a vivid way this cartoon symbolizes what could be the tragedy of the modern age, and what is without doubt one of the most compelling reasons for greater attention to moral and spiritual values in our homes and in our schools."

And then he adds as a school man: "Courses required of all students in our public schools should include all the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration.

"From such study," he continues, "it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history, how important

spiritual insights and religious faith can be in the lives of men and women, how closely related are true human greatness and such qualities as honesty, integrity, humility, generosity, compassion. We may expect in our students more idealism and less of cynicism, more of a wholesome courage and faith in the future and less of pessimism and foreboding and fear.

"We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or of lower social and economic levels, increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience, a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God." I cite that because of the opportunities which I think lie ahead of us in our public schools.

In his great inaugural address, President Dwight D. Eisenhower referred to this same great need. "In the swift rush of great events we find ourselves groping to know the full sense and meaning of these times in which we live. In our quest of understanding, we beseech God's guidance. We summon all our knowledge of the past, and we scan all signs of the future. We bring all our wit and all our will to meet the question:

"How far have we come in man's long pilgrimage from darkness toward the light? Are we nearing the light—a day of freedom and of peace for all mankind? Or are the shadows of another night closing in upon us?

"At such a time in history, we who are free must proclaim anew our faith.

"This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws.

"This faith defines our full view of life. It establishes, beyond debate, those gifts of the Creator that are man's inalienable rights, and that make all men equal in his sight.

"In the light of this equality, we know that the virtues most cherished by free people—love of truth, pride of work, devotion to country—all are treasures equally precious in the lives of the most humble and of the most exalted.

"The men who mine coal and fire furnaces, and balance ledgers, and turn lathes, and pick cotton, and heal the sick, and plant corn—all serve as proudly and as profitably, for America as the statesmen who draft treaties and the legislators who enact laws.

"This faith rules our whole way of life. It decrees that we, the people, elect leaders not to rule but to serve. It asserts that we have the right to choice of our own work and to the reward of our own toil.

"It inspires the initiative that makes our productivity the wonder of the world. And it warns that any man who seeks to deny equality among all his brothers betrays the spirit of the free and invites the mockery of the tyrant.

"It is because we, all of us, hold to these principles that the political changes accomplished this day do not imply turbulence, upheaval, or disorder. Rather, this change expresses a purpose of strengthening our dedication and devotion to the precepts of our founding documents, a conscious renewal of faith in our country and in the watchfulness of a divine providence.

"The enemies of this faith know no god but force, no devotion but its use. They tutor men in treason. They feed upon the hunger of others. Whatever defies them, they torture, especially the truth."

And so we have the call of men of clear vision and sound judgment, for a re-dedication of schools and homes to moral and spiritual values.

Our most precious possession is the youth of the land, and to instruct them to walk uprightly and to become worthy citizens in the kingdom of God is our greatest obligation.

Religious freedom and the separation of church and state are clearly set forth in the first amendment to the Constitution of the United States, and no governmental agency can have any supervision, control, or jurisdiction over religion. Though our public schools may emphasize moral, ethical, and spiritual values as essential elements in the public school program, they cannot favor any particular religion or religious system. The teaching of religion is therefore definitely a responsibility of the home and the Church.

In discharging this responsibility, I say again, members of the Church should ever keep in mind two paramount obligations: (1) to put and to keep your home in order; and (2), to proclaim the divinity of Jesus Christ and the essentiality of his teachings to the salvation of the human family.

If, upon examination, you were to find that termites are undermining the foundation of your house, you would lose no time to have experts make thorough examination and have the destructive insects exterminated. You would have the weakened materials removed and the foundation strengthened and, if necessary, rebuilt.

Well, more important than the building of your house is the rebuilding and purifying of your home.

"Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in heaven."

Well, you know, and I know, that such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

But there are destructive termites of homes, as well as of houses, and some of these are backbiting, evil-speaking, faultfinding on the part either of parents or of children. Slander is poison to the soul. "Slanderers are like flies that pass all over a man's good parts to light only on his sores." In the ideal home, there is no slanderous gossip about day schoolteachers, about public officials, or Church officials. I am more grateful now, as years have come and gone, to my father, who with hands lifted said, "Now, no faultfinding about your teacher or anybody else."

Quarreling and swearing also are evils that lower the standards of the ideal home. I cannot imagine a father or mother swearing in the presence of children or even letting it pass their lips.

George Washington set us a good example in this regard. When he learned that some of his officers were given to profanity, he sent a letter to them on July 1, 1776, from which I quote:

"The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example, as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Another deterrent to happiness in the home is the refusal to bear the full responsibility of motherhood and fatherhood. Members of the Church who are healthy and normal should not be guilty of restricting the number of children in the home, especially when such action is prompted by a desire for a good time, or for personal gain, or to keep up with the neighbors, or by a false impression that one or two children in a family can be better educated. These are excuses which members of the Church should not harbor, for they are unjustified.

The question of size of families, I know, brings up many problems: the question of woman's career, the false cry of "quality, not quantity," which one writer rightly says should read "extinction, not preservation," or the matter-of-fact question of daily living and getting on in the world.

With the high ideal of marriage as revealed to the Prophet Joseph Smith, members of the Church should have but one goal, and that is to keep in mind the fact that marriage, the foundation of society, is "ordained of God" for the building of permanent homes in which children may be properly reared and taught the principles of the gospel.

The following, I am sure, will strike a responsive chord in the hearts of the majority of parents in the Church. I quote:

"Every period of human life is wonderful; the irresponsible age of child-

(*Continued on following page*)

hood, the thrilling years of adolescence and courtship, the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful sons and daughters, and can begin to enjoy their children's children. . . .

"Youth is confined with restrictions, limitations, schedules, and dominations; adolescence is full of mysteries, longings, and defeats; early fatherhood is absorbed in struggles and in the solution of problems; extreme old age is shadowed by eternal mysteries; but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success, but of companionship with children and grandchildren.

"Every normal individual should complete the full cycle of human life with all its joys and satisfactions in natural order: childhood, adolescence, youth, parenthood, middle age, and the age of grandchildren. Each age has satisfactions which can be known only by experience. You must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born, a father is born, and grandparents are born; only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached.

"Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so, and from obtaining the deep, peculiar joys of middle life and grandparenthood defeats the divine order of the universe and lays the basis of all sorts of social problems.

"When a young man and woman of the right biological type marry in the early twenties and are prepared to earn a living and support and rear a family, they have started in the normal cycle of life. They are likely to give society far fewer problems of crime, immorality, divorce, or poverty than are their unmarried companions. They will have children and rear them while they are strong, enjoy them when they are grown up and successful, depend upon them in weakness, and profit by the finest type of old-age insurance ever invented by man or God, an insurance which pays its annuities in material goods when necessary, but which mainly pays in the rich joys of love and fellowship. . . . The crowning joys of human experience will come in middle age and onward, through the companionship, love, and honor of children and grandchildren." (R. J. Sprague.)

We appeal to all members of the Church to set their homes in order and to enjoy the true happiness of harmonious family life.

As already stated, the second paramount obligation is to proclaim the divine mission of Jesus Christ. Nineteen hundred years ago, a valiant defender of that cause said: "This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

The man who thus declared Jesus to be the one and only safe leader and guide in the world was an ordinary fisherman who lived nearly two thousand years ago. He grew to manhood, experiencing life among common folk such as you and I. He was not a dreamer. He was thoroughly a man of action, though somewhat impetuous. He was fairly prosperous, possessed qualities of leadership, and, above all, he was honest.

Circumstances drew Peter into close relationship with Jesus of Nazareth. For nearly three years this hardheaded fisherman accompanied Jesus almost constantly. He became intimately acquainted with the Master. Jesus' philosophy of life became Peter's philosophy. Not suddenly, but gradually, through careful, critical observation and inward experience, Peter arrived at a firm and sublime conviction, expressed clearly and unhesitatingly when he declared before his accusers, the leaders of the Jewish Sanhedrin, ". . . there is none other name under heaven given among men, whereby we must be saved."

Modern View of Salvation

Saved is a trite word, frequently applied by religious leaders to a real or imagined instantaneous change of heart. The sense in which we use it this morning is expressed by Dr. Charles Foster Kent, professor of biblical literature in Yale University, who, in answer to the question, "From what does man need to be saved?" writes:

"This question must be answered today, not in the light of metaphysics or abstract theology, but of physiology, psychology, political science, economics, and sociology. In the light of modern psychology, it is apparent that while a man may experience instantaneously what is commonly called conversion, his salvation is not attained in a moment but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his lifework in the environment in which he is placed.

"This is precisely what Jesus did for the needy men and women who gathered about him during his work in Galilee. And what he did for them then he is able to do for men today, for the needs and the processes of salvation are eternally the same. He was able to perform his saving work because he himself had felt many of the same needs and had found the only way of satisfying them.

"No teacher of the past was more awake to the weakness of human nature than Jesus; but he also saw and proclaimed clearly its divine possibilities. He saw that those possibilities could be realized only as each individual was brought into normal living touch with the Heavenly Father. A man's recognition of his sonship to God opens his eyes at once to the fact that all men are his brothers. Herein lies the miracle of the religious life. It is the eternal mystery of conversion.

"When once a man enters fully into his filial attitude toward God and fraternal relations with his fellow men, he suddenly finds himself saved from the dominance of his passions, his selfish impulses, from worry and fear. Even the consequences of his past sins no longer master him, but a great alluring field of service opens before him. With this self-forgetting service there come peace and the joy and exultation that crown worthy achievement."

Furthermore, members of the Church declare at Easter season, and throughout the year, that the Church of Jesus Christ stands with Peter, with Paul, with James, and with all other Apostles who accepted the resurrection not only as being literally true, but as being also the consummation of Christ's divine mission upon the earth. Religious leaders since history began have taught virtue, temperance, self-control, service, obedience to righteousness, and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life. To the unimpeachable evidence of the ancient Apostles to the resurrection of our Lord we add the sublime declaration of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D. & C. 76:22.)

As Christ lived after death, so shall the human family, each one taking that place in the next world which he or she merits through actions during earthly life. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look into the open grave and say, he is not here; he is alive.

Happy homes give to their inmates a taste of heaven on earth—acceptance of the divinity of Christ's mission and compliance with the principles of his gospel, give assurance of immortality and eternal life.

I testify that a knowledge of his existence and of the truth of his gospel is the source of the greatest comfort and happiness to man.

May the day speedily come when honest, sincere men and women throughout the world may have in their souls this assurance, I earnestly pray in the name of Jesus Christ. Amen.



President J. Reuben Clark, Jr.

None Other Name Under Heaven*

by President J. Reuben Clark, Jr.
OF THE FIRST PRESIDENCY

MY BRETHREN AND SISTERS: To my own prayer I humbly ask you to add yours, to strengthen me in my weakness, and to so order it that what I shall say in the few minutes I stand before you may be helpful and upbuilding to all of us.

Today is the day in which we commemorate the resurrection of our Lord and Savior, Jesus Christ. Always on this day, I like to run over in my mind the events that happened on that morning of the resurrection. We cannot be too certain of the order, but it could have been, and probably was, as I shall attempt to narrate.

Before it was light, while it was still dark, Mary Magdalene, the great lover, went to the tomb of Jesus and found the stone rolled back. Looking in, she perceived the body was not there. She hastened back to Peter and John and told them. They, running, John outrunning Peter, reached the tomb. John looked in but did not enter. Courageous Peter, coming up, strode in and saw the burial clothes lying about. They then apparently returned to their quarters.

MARY FOLLOWED

It seems that Mary followed along after Peter and John, and, seeing a figure, she approached the figure, thinking it was the gardener, and asked where they had lain her Lord. The figure spoke, "Mary." She recognized him and would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

Shortly afterwards, the women from Galilee, carrying spices with them to prepare the body of Jesus for its final burial, came up. They looked in and the angels inside the tomb said, "Ye seek Jesus of Nazareth, which was crucified." (Mark 16:6.) " . . . Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.) I am sure that at this moment, if not before, the dense darkness that had enshrouded this great Western Hemisphere broke, the clouds rolled back, the light came, for the life and the light of the world had left the tomb.

The angels told the women to go and notify the disciples. They did, but the disciples thought the words were idle tales and believed not.

APPEARS TO PETER

Later in the day, two of the disciples were on their way to Emmaus. The Lord drew near and walked with them. They did not know him. He inquired as to their sadness as they walked. They asked if he did not know what had happened in Jerusalem in these days. He feigned an ignorance of what they were thinking. They recounted the arrest, the trial, the crucifixion, and the empty tomb. Declaring to them, "O fools, and slow of heart to believe," (*Ibid.*, 25.) he explained to them all the prophets that had prophesied concerning this great event. They entered the village and sat at meat; he broke bread and blessed it. Then they recognized him as he vanished from their sight.

During the same day he appeared to Simon Peter. In the evening, of the same day, the ten disciples (Thomas absent) had assembled together in a room. The doors and windows were shut, but suddenly Christ stood in their midst. They were affrighted. He disclosed himself to them, and ate with them.

A week later, the disciples were again assembled together, Thomas this time being there. He had said he would not believe unless he could touch the body of the Savior. Christ came again to them, though the doors were shut, and again instructed them.

Thereafter, at the sea of Tiberias, he appeared to several of the disciples, those who had gone fishing, thinking their work was over. Then took place that great conference, where he asked Peter if Peter loved him, and Peter saying "Yes," Jesus said, "Feed my sheep," (John 21:17.)

He appeared to James, apparently separately, then to a great multitude, then again to the disciples at the time of the ascension. He continued to walk with them at times over a period of forty days, and then came the ascension.

Thus his resurrection was abundantly verified.

The Jews and the pagans of the time seem to have had little difficulty with the idea of a Messiahship. The pagan theology was filled with pseudo-gods and goddesses who were merely glorified human beings. They could glimpse a Messiahship. But they seemed to have had no concept of the resurrection.

APOSTASY BEGAN

Early in the Christian Church there began to arise heresies regarding the Christ. These heresies were aided by the attempt of the early Christians to harmonize their beliefs with the pagan beliefs, by adopting pagan beliefs. But, finally, in the main, these basic anti-Christ heresies disappeared, and Jesus was recognized as the Christ.

Then the apostasy began. The Church began to transgress the laws, to change the ordinances, and to break the everlasting covenant. The simple principles of Christ's gospel were lost or changed. That was the first great apostasy.

But as time went on, some of the ancient heresies reappeared, and this reappearance has been increasing in volume. The heresies began to question whether Jesus was the Christ, and that question, of course, really questions the Messiahship. Today one great body of the Christian world has abandoned Christ as the Messiah, the Atoning Sacrifice, the Redeemer of the world; they regard him now only as a great teacher and philosopher.

Another great section of the present Christian world has more or less taken away from the Savior a great part of that spiritual personality which he gave himself, and which his early Apostles gave, and which we give him. They are dividing their worship between him and his mother.

We know, and it is our responsibility to carry forward what we do know, that Jesus is the Christ, that he is the Son of God, that he was in truth an atoning sacrifice for the fall, that through him and by him all mortals, whoever they are, will be resurrected, that through his gospel and by it, all may be saved, not only, but exalted in the kingdom of God.

It seems that we are almost alone in clinging to the Christ as he described himself and declared himself. This must be because we are the Church of

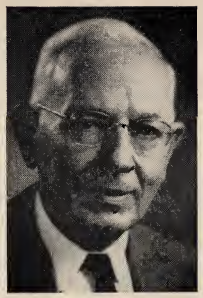
(*Continued on following page*)

*Address delivered at the Sunday morning session, April 5, 1953.

Missionaries Labor to Fulfil Promise

by President Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE



President Joseph Fielding Smith

YESTERDAY, with my Brethren, I was in session with some thirty missionary presidents. We heard a report from all in relation to their work and the work of the missionaries who labor under them. At the close of the meeting, and all through the meeting, we felt to rejoice because of the glowing reports that they were able to give to us.

There is one reason why these missionaries go forth and that is to fulfil the promise that was made by our Redeemer that his gospel of the kingdom should be preached in all the world as a witness before the time of his second coming. In his discourse as recorded in the twenty-fourth chapter of Matthew which came in response to the request of his disciples to know concerning his second coming, and the events that would take place before his coming, he told them of the calamities, the distress among the nations, the wars, the rumors of wars, the commotions, men's hearts failing them, and that they would turn away from the truth. Then speaking of the latter days he said to them:

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Pearl of Great Price. Joseph Smith. 1:30-31.)

Fulfilling that prediction that the gospel would again be preached, inferring that there would be a time when it would not be preached and it would have to be restored, these missionaries are going forth and spending their time which is appointed among the nations of the earth.

Unfortunately, because of conditions which cannot be controlled by the Church, our missionary forces are reduced. We need missionaries. It is true today, as it was one hundred years ago, that the field is wide; the harvest is great; but the laborers are few. Likewise the field is white and ready for the harvest. In a revelation given to the Church November 1, 1831, the Lord said he would send forth his missionaries, or his servants.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled." (D. & C. 1:4-7.)

Now the Lord has said that his missionaries shall not be stayed and that they shall go forth until he says the work is finished. In this same revelation he also says this:

"For they [the people of the earth] have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (*Ibid.*, 15-23.)

And so in fulfilment of these promises to the world, our missionaries go forth. No power has been able to stay their hands. It has been tried. Great efforts were made in the very beginning when there was only a handful of missionaries, but the progress of this work could not be stopped. It cannot be stopped now. It must and will go forth that the inhabitants of the earth may have the opportunity of repenting of their sins and receive the remission

President J. Reuben Clark, Jr. *Continued*

Jesus Christ of Latter-day Saints. Ours is the responsibility to see to it that no act or thought or teaching of ours shall in any way question the divinity of Jesus, nor in any way question that he was the Son of God, nor in any way question the atoning sacrifice which he made for us. If we do, we shall become guilty of that great offense where we shall crucify to ourselves the Son of God afresh, for which I am sure we shall hardly gain forgiveness.

Brethren and sisters, cling to the Savior. Accept him as he, himself, described himself: "I am the light and the life of the world." (*Ibid.*, 8:12.) Salvation comes only through him, and as Peter said to his accusers: " . . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

May the Lord help us to keep this testimony in our hearts and increase it; may he give us the courage proudly to proclaim it; may our influence in the world be extended until we shall be able to bring the righteous everywhere to the knowledge which we possess, that they, along with us, if we shall hold our course, shall be saved and exalted in the celestial kingdom, I humbly pray in the name of Jesus. Amen.

of their sins and come into the Church and kingdom of God, before these final destructions come upon the wicked, for they have been promised.

There is in the world today distress, turmoil, trouble, commotion, and contention among the nations. There is no peace. There will be no peace until the Prince of Peace comes to bring it. And his warning is to the world to repent. This I might have read, for it is the first verse of this revelation I have been quoting. The righteous have been called on to come out of Babylon, or the world, to receive the gospel of Jesus Christ as it has been restored, and find a place in the kingdom of God.

And these missionaries, mostly young men, untrained in the ways of the world, go forth with this message of salvation and confound the great and the mighty, because they have the truth. They are proclaiming this gospel; the honest and sincere are hearing it and are repenting of their sins and coming into the Church. The ungodly will not repent. This truth is also stated in this revelation. They will not repent because today, as in times of old, men love darkness more than light.

I wish to testify to you, my brethren and sisters, and to all the world, that God lives, that he has spoken again from the heavens, and the heavens have never been closed against those who are honest and true, who earnestly seek the guidance of the Lord. The Lord never closed the heavens. Men closed the heavens and said there should be no more revelation, no more commandments, only those which are in the canon of scripture. It was men who said that, not God. Men have said that the Lord finished his work. They have said there could be no more coming of angels, no more scripture, and that we would have to depend on the dead letter of the law as it is recorded in the books contained within the lids of the Bible. Men are saying that—God did not say it.

And he has restored to us the everlasting gospel and has given us revelation and made known to us many of the plain and important things pertaining to his kingdom—things revealed anciently, and also in the day in which we live, and he will give revelation to this Church from time to time according to the needs of the people, for the heavens are not sealed, only as men have sealed them against themselves.

Let us seek to know his will, hearken to the counsels of the First Presidency of this Church, and the President, who is the mouthpiece, the servant of God, with the authority to receive revelation for the guidance not only of the Latter-day Saints, but also for the people of all the world if they will only hearken to it. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

Appointment by the SAVIOR

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE



Thomas E. McKay

PRESIDENT McKAY and Counselors, President Smith, other members of the Council of the Twelve, brethren and sisters, and friends:

It is good to be here, to partake of the wonderful spirit of this occasion.

I am grateful to my Father in heaven for this privilege. I am grateful to my brethren. I love my brethren. I love you, brothers and sisters, and appreciate your support, your cooperation. I love the Lord for what he has done for me and my family, as referred to by President McKay, the great importance of the family life, for my missionary experiences the importance of which was referred to by President Smith.

This is a beautiful world in which we live. The Lord has given us this world; men, as has been stated, have made a mess of certain things, but in spite of that it remains a beautiful world. I am sure we appreciate the music we have heard this morning, the beautiful music furnished by the combined Scandinavian choirs, and of the weekly broadcasts of the Tabernacle Choir, organ, and "The Spoken Word." I recommend listening to them firsthand or transcribed.

I am reminded now of Richard L. Evans' "Spoken Word," of two weeks ago, on the dream of John Ruskin, which Brother Evans referred to—of the children in the garden and in the home. Books, music, and entertainment were supplied, with freedom for the children to enjoy themselves. They had everything that a child's heart could desire, and still they were not satisfied. Some of the leaders began pulling the nails, the brass, shiny-headed nails, out of the chairs and other furniture, and others joined them, and in a short time they were all engaged in that useless, destructive pastime, to see how many nails, shiny nails, they could collect. Some of the leaders were jealous of some of the others, and the stronger ones helped themselves to the nails, and before they knew it, they were fighting for nails, shiny nails. No one was satisfied; everybody wanted some of somebody else's. They fought on for the nails, though they knew they would not be allowed to carry as much as one brass nail away with them. But no, it was who had the most nails at the moment.

John Ruskin said he awoke from his dream because of the noise of the children, and then he thought that it could not have been children that were fighting for such foolish things. "Only men do." And so it is with the world. Many have forgotten God.

As one writer stated, we look upon our religion, upon our Church, as a spare tire to be used only in time of emergency. An example comes to my mind of this emergency in an instance, told by President McKay (I hope he will pardon me for referring to it), when he was returning from his first mission. It was in the summer, August 1899, I think. The boat had gone off its path in its desire to shorten the distance, and ran into an iceberg. The boat stopped; the cargo was shifted a little and the boat listed and quivered. Everything was in darkness. There was a man on that boat who had been touring Europe, a member of the Church, and he was there, not associating very often with the missionaries and the members, for which some of the missionaries were grateful because his face was flushed from visiting the bar too often; but when that iceberg was struck, this man was the first one, so President McKay relates, to come and suggest that we call the missionaries together and pray. Afterwards he stated, "All I could see was my wife and seven children before me." And all during his visit to Europe, and his time on the boat, he had forgotten his religion, forgotten his wife and his children at home, but now, in the case of an emergency, he was the first one to think of the Lord.

Too many of us are like that. We forget the Church, the gospel, and its many values. Within the Church are enviable opportunities for spiritual and cultural development. Our expanding universities and our chapels furnish opportunities, whereby we can participate and develop. Within these walls is produced the highest type of music.

We live in a land of unequaled beauty. The more we observe this, the more we will realize and appreciate these blessings. One of our great Utah artists, who has moved from Utah and now lives in New York, I believe, states that this Wasatch Range east of here is the most beautiful range of mountains in the world, and I believe he is right. When you go up north to the beautiful peaks north of Brigham City and especially Willard, and down to

(*Continued on following page*)

Ben Lomond and to Mount Ogden, on down to Timpanogos, and the Twin Peaks, Mount Nebo in the distance, that can be seen for miles, it is uplifting. Why should we leave such beautiful things, to gather nails, brass-headed nails?

It is a great Church, and I am grateful for my membership in it.

At one of the sessions, I think it is generally on the anniversary of the Church, which will be Monday, the Authorities of the Church will be presented for our sustaining vote. I would recommend to the tourists who are in our midst that they attend that session. It is a revelation. It is a wonderful feature of our conferences, of all our conferences.

I am tempted to refer to the presentation at one of our southern conferences. Some of the brethren and sisters take this feature of the conference and think it is not very important. Brother J. Golden Kimball, my dear friend, was attending a conference in one of the stakes in southern Utah, so the story is told. He was presenting the names of the General Authorities and presented the Presidency of the Church. They voted upon them separately—then the Council of the Twelve, the First Council of the Seventy—there were fewer hands coming up each time, and then he slipped this in: "It has been proposed that we move Mount Nebo in the southern part of the valley to the northern. All in favor, manifest it." And they voted it. "Any opposed by the same sign." And nobody voted against it. So he presented the names of the Presiding Bishopric and then asked the president of the stake to continue with the presentation of the stake authorities.

The sustaining of the officers is a revelation—it will be to the visitors—to see how many men and women have definite appointments in this Church. Work is the greatest blessing that can come to us, and this is not a one-man Church, brothers and sisters. In the stakes, also, the same procedure will be pursued, and I have here the number of stakes, and the number of people engaged in each stake with definite appointments, also, 206 stakes and approximately three hundred people given definite appointments in each stake, fifteen hundred ninety-five wards, approximately two hundred forty-seven people given definite appointments to work in each ward; two hundred four branches, and practically one hundred seventy-five people given definite appointments for the people to work in each branch.

There is no excuse for anybody in this Church not having work. Yes, it is not a one-man Church. It is not the Church of Joseph Smith, nor of Brigham Young, nor of any of the men, the leaders who have succeeded them. They have all been called of God by the proper authority, but it is the Church, brothers and sisters, of Jesus Christ. He is our head, do not forget that. I testify to you, my friends, my brethren and sisters, that I know that Jesus lives, that he is the Christ, that he is our head, the head of this Church, and I bear you that testimony in his name. Amen.

Second Session, Saturday Afternoon, April 4, 1953



Harold B. Lee

The Rock of Revelation

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I AM overwhelmed, and my soul is subdued by the marvelous spirit of this great conference. I think no one needed more the message of that beautiful number just sung by the choir than I—"Let not your heart be troubled, neither let it be afraid." I seek therefore earnestly for an interest in your faith and prayers for these next few minutes.

Several years ago in company with President S. Dilworth Young and his wife, we toured the New England Mission. At Glace Bay on Cape Breton Island we were introduced to a lovely sister who had been studying the gospel with our missionaries and had been very much attracted to them, but as we talked with her about her understanding of what they had taught, she said:

"I cannot accept this part of your teachings about the gospel of the second chance."

As we talked on, I discovered that what she was alluding to were the teachings of the missionaries with reference to the statement of the Savior when he said:

> Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
>
> For as the Father hath life in himself: so hath he given to the Son to have life in himself. (John 5:25-26.)

She was referring to the missionaries' interpretation of the words of Peter as he wrote them to the Saints in his day,

> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
>
> By which also he went and preached unto the spirits in prison;
>
> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:18-20.)

They had taught her what Peter explained from what the Master must have told of his visit to that spirit realm, when he said:

> For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*Ibid.*, 4:6.)

I answered her, "You misunderstand our teachings. We don't believe in the gospel of the second chance. We do not believe in the gospel of the first chance, but we believe in a chance or full opportunity for everyone to hear and to accept the gospel."

Then I recalled to her what the Master had said,

> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

I quoted to her from revelation given to the Prophet Joseph Smith in which the Lord said:

> Behold, I sent you out to testify and to warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, in the day of judgment, and the sins be upon their own heads. (D. & C. 88:81-82.)

I read to her from the words of the Prophet of the Book of Mormon where he declared:

> For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:33.)

I told her of the vision of the Prophet Joseph that he had in the Kirtland

Temple in January 1836, when he saw in vision Adam and Abraham, and saw his own father and mother. He saw his brother Alvin, who had departed this life before he was baptized, saw them in the celestial kingdom, and he marveled, and then the Lord spoke to him and said:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; and those who die henceforth without a knowledge of it who would have received it with all their hearts shall be heirs of the celestial kingdom, for I, the Lord, will judge men according to their works, according to the desires of their hearts. (*Teachings of the Prophet Joseph Smith,* 107.)

Many times I have thought back over that conversation, and I believe now I am beginning to understand what the Master meant when he said to Peter, after Peter had declared his testimony of the divinity of the Savior. The Master had told him that this was a revelation from God, and then added,

And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

There are those with limited or little understanding who believe that statement to refute our teaching that there has been an apostasy. They say, "If there was an apostasy, then the gates of hell did prevail against the Church, contrary to the words of the Savior to Peter."

As I have thought of the true meaning of that statement, I have said to myself, "Oh, how great is the wisdom of God as contrasted with the foolishness of men."

What was the purpose of our Father concerning us and his work? He declared it to Moses:

This is my work and my glory—to bring to pass the immortality and the eternal life of man. (Moses 1:39.)

It was John who said that Jesus was as a lamb "slain from the foundation of the world" (Rev. 13:8) or, in other words, Jesus was prepared for an atonement; his sacrifice was to be made as a ransom for all of those who would obey him and keep his commandments.

The Prophet Joseph Smith in speaking about this matter said this:

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the stars of morning sang together" for joy; the past, the present, and the future, were and are with Him, one eternal "now". . . . He knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world or in the world to come. (Smith, Joseph Fielding, *Teachings of the Prophet Joseph Smith,* p. 220.)

That plan, which had been laid in the heavens before the foundations of the world were laid, contemplated a testing in the spirit world. It contemplated the plan of salvation given in various dispensations of the gospel here upon the earth.

As President Joseph Fielding Smith told us this morning, it was not God who sealed the heavens following a dispensation of the gospel. It was man. Hence, we are to believe that there would have been but one dispensation beginning with Adam and reaching down to now, except had it been for the wickedness of men.

That plan contemplated the preaching of the gospel to those who were in the spirit world, who had departed this life without having had ample opportunity of hearing the gospel. It contemplated the vicarious work to be carried on in behalf of those who had died without that knowledge in holy temples here in order that they might be judged as though they had heard the gospel here in the flesh.

The gates of hell would have prevailed if Satan had been victorious in the war in heaven, and if his plan, which would have nullified free agency, had been the order. The gates of hell would have prevailed had there ever been a time when the power to administer the saving ordinances of the gospel would not have been in each dispensation of the gospel upon the earth.

The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity to receive the gospel here in its fulness. It would have prevailed if there was not a vicarious work for the dead, and had it not been instituted to provide for those in the spirit world who desired to accept the gospel.

The gates of hell would have prevailed were it not for other vicarious work pertaining to the exaltation which those who accept the gospel might receive, both ordinances for the living and for the dead.

Now, as I think of that plan, so perfect in its conception, it is clear that this plan could not have existed except it had been by the revelations of the Living God.

So we begin to understand what the Lord meant when he said to Peter,

. . . upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

He was speaking of the revelation of the Lord to his authorized servants and all the forces of hell combined could not prevent it.

Several years ago while I served as a missionary, I came to the door of one who belong to an apostate faction which fell away after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their faction, were the apostates from the truth.

As we talked on into the afternoon, there came an interesting turn to our conversation. It developed that this couple had had but one child, a little boy, who, when about seven years of age, was stricken with an incurable disease. When he came to the age of accountability, of eight, he was still sick, and at nine or shortly thereafter he passed away, still unable to be taken into the waters of baptism.

Now, they accepted the revelation of the Lord through the Prophet Joseph that at eight years of age, the age of accountability, children are to be baptized, except for which they should not enter into the kingdom of heaven.

"Now," she asked, "what do you think we ought to do for our child?"

I replied: "Oh, that is easy. Have him baptized for in the temple. That is what temples are for."

But she said, "We have no temple."

Then there came into my mind a scripture in which the Lord said,

Now the great and grand secret . . . and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. (D. & C. 128:11.)

Truly as I thought about her plight, the gates of hell had prevailed against her church because the keys and the power to reveal knowledge from heaven was not to be found in that church.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the keys to the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear—he might well have said,

And I say unto thee, thou art Joseph, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

What he said to Joseph, might well have been said to Peter:

I give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the living and the dead.

The importance of revelation on which to found this Church was again impressed on the day this Church was organized, when the Lord said, to the Church, not only to those few who were then members, but also to all of us who have since been members,

Wherefore, meaning the church, thou shalt give head unto all his words [meaning the words of the President of the Church, the Prophet of the Lord] and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

(*Continued on following page*)

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:4-6.)

In other words, the Lord has said it was not only important that there be revelation to his Church through his mouthpiece, the one who held the keys, but his Church must also be founded on personal revelation, that every member of the Church who has been baptized and has received the Holy Ghost must be admonished so to live that each might receive a personal testimony and a witness of the divine calling of him who was called to lead as the President of the Church so that he will accept those words and that counsel as if from the mouth of the Lord himself. Otherwise, the gates of hell would prevail against that individual.

It was exactly that meaning that the Apostle Paul intended to convey when he wrote to the Ephesians,

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers. (Eph. 4:11.)

In other words, he organized the Church and set up the proper officers, "that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Upon this rock, the rock of revelation, to individuals who have the power of the Holy Ghost, and revelation from God to his Church, the Lord in wisdom has designed that therefore the gates of hell shall not prevail against it.

In the midst of travail and suffering the Lord sent this word of comfort to the Prophet Joseph:

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; . . . According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D. & C. 121:26, 32.)

Thus the rock of revealed knowledge has built his Church, and the gates of hell have never prevailed against it.

With that overpowering thought that the plan of the Almighty has been so laid that never has Satan been able to shake it, how we should rejoice at the word of the Lord to Joseph when he said:

. . . What power can stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. (*Ibid.*, 121:33.)

I am grateful as I stand here this afternoon to realize that this is his Church. We have at the head of this Church an earthly head who presides as the President thereof, the mouthpiece of God. In this day to those who will believe and will listen to counsel, the gates of hell shall never prevail. Those who die without a knowledge will have the right to hear that truth in the spirit world, and if they accept it, work may be done vicariously that they might be judged and blessed even as though they had accepted it in the flesh.

Thanks be to God that the devil's power has never prevailed against his plan of continued revelation to his servants, and never will prevail so long as the earth shall stand, for the gospel plan was laid in heaven and will continue throughout the eternities for the purpose of bringing about immortality and eternal life.

I bear you that humble testimony in the name of the Lord, Jesus Christ. Amen.



Eldred G. Smith

Live for the Blessings

by Eldred G. Smith

PATRIARCH TO THE CHURCH

I, LIKE THE other brethren, am in need of your faith and prayers, and I appreciate your faith and prayers in my behalf, especially while I stand before you.

As I look at this vast audience and think of the hundreds of thousands listening over television and radio, the responsibility is frightening in the extreme. There is only one consolation for me: even though you do not remember all that is said here today, there is more to be gained than from the words you hear or than your memory can hold. This is true when you are attending any meeting. You leave the meeting encouraged, your faith renewed, your testimony quickened, the spiritual uplift is beyond measufe.

I am reminded of the story which is so often told, and which you all know, of the bishop who visited a member who had become inactive in the ward. They sat in front of an open fire in the fireplace in silence, and, presumably, the bishop thinking about how he could approach the subject, reached forth with the tongs and lifted a hot live coal from the fire and set it on the hearth in front of the fire. They sat in silence and watched the hot, live coal gradually turn cold and black and lifeless. Then the bishop picked up the coal with the tongs again and set it back into the fire with the other living coals and watched it again regain its life and its fire and its heat and its warmth. Still nothing was said. Finally the man said, "Bishop, I see what you came here to tell me."

Through meeting together the fire of our testimony is kept alive and glowing. It is through meeting and working together that we grow in faith and in knowledge. When we withdraw from Church activity, we become as the lone coal on the hearth, cold and lifeless.

We are fulfilling a commandment of the Lord by attending meetings, but to grow in the Church, that alone is not enough. If we stop there, we would not differ much from those of other churches. James tells us:

Be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:22-25.)

Now the perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso useth his power of free agency and chooses the right way, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

So exercising our free agency and overcoming evil we become heirs to the blessings of the Lord, not just passive hearers of the word, but active doers of the word.

James also says,

For as the body without the spirit is dead, so faith without works is dead also. (*Ibid.*, 2:26.)

Many have expressed the thought that if they receive a written patriarchal blessing it will be fulfilled to the letter without any effort on their part.

Which reminds me of the young woman who declared that she was going to be married in the temple when she got married and that was very certain and all her friends understood her attitude, yet when she was married, she not only married out of the temple, but she married a non-member of the Church. When one of her friends said to her afterwards, "Why, Mary, I thought you, of all people, were going to marry in the temple," she answered, "Well, my patriarchal blessing promised me that I would be married in the temple, so I guess I will someday."

We must serve the Lord diligently and intelligently, keeping all his commandments, if we expect to receive his blessings.

When the question arises if the blessings come from our efforts in righteousness in fulfilling the law upon which the blessing is predicated, why have patriarchal blessings? We will get our blessings anyway, if we live for them. And that is very true, because "we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both promised and sealed upon us by authorized servants of the Lord in obedience to his word and law, for the Lord has placed authorized agents on the earth to bear his power and his authority, not only to pronounce, but to seal these blessings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these blessings, but the receiver will possess and enjoy them forever and ever."

A patriarchal blessing gives us courage to live as we know we should live. It helps to keep us from yielding to temptation, to do the things we have been taught to do.

Quoting James again,

> Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (*Ibid.*, 4:17.)

After he has received a patriarchal blessing, after he has been taught the Word of Wisdom, the law of tithing, been taught to attend sacrament and priesthood meetings, and been taught the law of celestial sealings, and then he does contrary to those teachings, to him it is sin. After he has been taught honesty, and there is no truth in him, for him it is sin. If he has been taught charity, and he has no charity in his heart, to him it is sin. He who has covenanted to devote his time and talents to the service of the Lord and does not do it, to him it is sin. He who has the gospel and teaches it not to others by example as well as by precept, to him it is sin.

Let us live worthy of the blessings of the Lord, by living the gospel every day. Let us show our faith by our works, I pray in the name of Jesus Christ. Amen.

HE IS RISEN;
And He Will Come Again

by President Levi Edgar Young
OF THE FIRST COUNCIL OF THE SEVENTY


Levi Edgar Young

MAN'S ENDOWMENT

The Lord created man of the earth,
He endued them with strength by themselves,
And made them according to his image,
And put the fear of man upon all flesh,
And gave him dominion over beasts and fowls.
Counsel, and tongue, and eyes,
Ears, and a heart, gave he them to understand.
Withal he filled them with the knowledge of understanding.
And shewed them good and evil.
He set his eye upon their hearts,
That he might shew them the greatness of his works,
He gave them to glory in his marvellous acts for ever,
That they might declare his works with understanding.
Beside this he gave them knowledge,
And law of life for an heritage.
He made an everlasting covenant with them,
And shewed them his judgments.
Their ways are ever before him;
And shall not be hid from his eyes.
(Ecclesiasticus 17:1,3,4,6-9,11,12,15.)

SO MANY words in holy writ will create within us the Spirit of the Lord as we hear them today, for it is the Easter time. All of the Evangelists write beautifully of the resurrection. We read the words of Mark:

> And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him.
>
> And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.
>
> And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
>
> And when they looked, they saw that the stone was rolled away: for it was very great.
>
> And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
>
> And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. (Mark 16:1-6.)

Every year at Easter time, our hearts are gladdened by the commemoration of the resurrection of Jesus Christ, the Savior of the world. Jesus died that we might by our faith be accounted worthy to attain eternal life. "It must needs be," he said, "that the Son of man should suffer and be put to death and rise again." (See Luke 24:7.) "Because I live, ye shall also live" is the divine message that has brought heavenly solace to millions of souls who have come to the knowledge that death is but the beginning of the greater and truer life.

An ancient prophet, Isaiah, in speaking of the resurrection of the Savior in language, poetic and lofty, says:

> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth! (Isa. 52:7.)

This knowledge is the deepest need of mankind today, for while we honor his name and his call, we test our lives by other times and by other peoples, never allowing ourselves the one thing we need most of all—vision of the kingdom of God. The last words of Jesus from the cross were: "Father, into thy hands, I commend my spirit. . . ." (Luke 23:46), words of perfect trust and confidence. In all his life, there was that divine knowledge that from God he came and to God he would return. This is why the outward incidents of his life were vested with the splendor of eternity. When he died upon the cross, he assured us of the greater life beyond the grave.

The Spirit of the Lord has been in the hearts of the people who are assembled in this holy house. The lessons of the meaning of life which we will take home will long remain with us. Our minds may be open to the truths of the gospel. We cannot listen to the brethren who speak without being impressed with a new sense of power and a new source of comfort, because we have come to know God through the life of the Master: the Savior of the world. What could be more divine than to turn our thoughts to Jesus Christ our Savior at Easter time? The learned British author, Lord Ernle, has written:

> The belief in immortality rests on the belief in the government of the universe by one supreme, moral, and spiritual being. Happy are those whose faith on this point has survived the shock of recent years, and not the least part of their happiness lies in the sure and certain hope of a future life.

(*Continued on following page*)

Levi Edgar Young *Continued*

From the days of father Adam down through all centuries, God has made manifest his truths to his children. The divine light has ever shown forth to inspire the sacred teachings which will bring the children of God back to his holy throne. In Homer's *Odyssey* we have the religious beliefs of the Greeks of ancient Athens. "Men and gods are divine," says Homer. "In this life the spirit and body are one, and to escape worldly influence we must become purified by denying ourselves certain kinds of foods and dress and avoid contact with impurities. One must become as near to God as possible, and that means to become righteous and holy with the help of wisdom." Concerning the Hindus, their philosophy of life is found in their Bible, the *Rigveda*, which says: "All children are and have been of heaven and earth. All souls in time can be gods. Their highest ethical figure is Varuna, who is unified with a glorified body."

Then comes the conception of the ancient Hebrews. Job shows not only his belief in immortality, but also in the resurrection of the body when he gives utterance to the noble words:

> For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
>
> And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25-26.)

How beautifully Daniel has written:

> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
>
> And they that be wise shall shine in the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:2-3.)

How beautiful and with what deep humility the American Indians in the past have spoken words of faith in the Great Spirit. In Francis Parkman's biography of the celebrated Indian Chief Pontiac, we have a statement concerning the Indian's faith, which was uttered when he surrendered to the English in 1765. He spoke in behalf of the several nations assembled at the council of the English warriors and the Indians, and said:

> Father, we have all smoked out of this pipe of peace. It is your children's pipe; and as the war is all over, and the Great Spirit and Giver of Light who has made the earth and everything therein, has brought us all together this day for our mutual good, I declare to all nations that I have settled my peace with you before I came here. And now deliver my pipe to Sir William Johnson, that he may know that I have made peace and have taken the King of England for my father, in the presence of all the nations now assembled. Father, we are thankful to you for lighting our council fire for us, and desiring us to return to it.

Every group of people in all history has looked to God and has known of the "life beyond." A shrine, a temple, or a church is a part of the great picture book of humanity and testifies alike to the goodness and beauty of human life.

Centuries ago, God gave the children of Israel through the Prophet Moses, the Ten Commandments, in which are written sublime truths:

> I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . .
>
> Remember the sabbath day to keep it holy.
>
> Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:2, 8, 12.)

The Ten Commandments became the constitution of the Holy Land, and they have influenced the civic and political life of all civilization since that time.

All through the ages, since God sent his servant Adam to this earth, a divine power has ever directed mankind and given him a knowledge that God lives. The holy Bible is the product of men inspired of God, covering a period of four thousand years. The holy book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The life of Christ our Savior, as given in the New Testament, is to old and young alike the most moving and convincing truth that he came from some higher sphere into our earthly history with the mission to reveal God and save man. He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and earth itself, with the heavens that now are, have passed away, shall every one of his true and faithful children find peace and hope and forgiveness and his name shall be called Emmanuel or God with us.

We always keep in mind that in the great literature of the world's history, writers have extolled the powers of the mind and intelligences of mankind. Ever since the recording of history began, the divine power of man has been made manifest. "No other single force has entered so widely, so powerfully, so continuously into the renewal of the mortal spirit of man, into the shaping of men's ultimate ideals, and into the formation of personal character, as the sense of contact between the human and the divine." One of the old Hebrew singers—possibly David—summed up the lesson of Judah in these words: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Ps. 125:1.)

Today as we look forward to the time ahead, our vision will be clear if we have prayed and worked to have a testimony of the word of God among his children. We know of the truth that God lives and that Jesus Christ, the Redeemer of the world, will come again. With understanding hearts, we recall the words of Isocrates, an Athenian philosopher of the fifth century, B.C.:

> The age in which we live should be distinguished by some glorious enterprise . . . Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard but they cannot prevent our misfortunes. We stand in need of some more endurable plan, which will forever put to an end our hostilities, and unite us by the lasting ties of mutual fidelity and affection.

The writer of the Acts of the Apostles gives an account of the last meeting of the risen Messiah with his disciples in Palestine, and his last words to them:

> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
>
> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
>
> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9-11.)

Mosiah writes gloriously in the Book of Mormon:

> But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.
>
> He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.
>
> Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil. (Mosiah 16:8-10.)

God the Father and Jesus Christ came to this earth and restored the gospel to Joseph Smith, and the Church of Jesus Christ was organized. Through the years the Prophet's life was filled with sorrow and bitter struggle to have men understand. A few came with him—men of great character and women of great souls, "That faith might increase in the earth, and that mine everlasting covenant might be established and proclaimed unto the end of the world." The world is weary of the religion about Christ. What it wants is the religion of Jesus Christ. To follow Jesus Christ means to have a part in the building of his kingdom on earth. Here we merge into the sunshine of a great experience.

In words that are forceful and clear, we have our tenth Article of Faith as written by the Prophet Joseph Smith:

> We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

When Jesus Christ gave his holy prayer in speaking to the people on the mount, he uttered words which to this day are given by the millions of people who hold him as the Savior of the world. He said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matt. 6:9-13.)

And so we await his kingdom. We live day by day in preparation of his coming, for *Christ will come again.*

It was John Fiske, the historian at Harvard fifty years ago, who wrote:

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense, the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, the King of kings and the Lord of lords.

Let Us Walk Humbly Before The Lord



ElRay L. Christiansen

by ElRay L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

How beautiful it is, my brothers and sisters, and how satisfying to the soul that hungers and thirsts after righteousness to sit here and listen to the voices of these inspired leaders as they teach us and expound the truths of the gospel, unadulterated, and unchanged, and everlasting! I have been thrilled with the proceedings of the meetings so far in this conference, and I am grateful to these brethren who are so firm and steadfast, so unassuming, and yet so vigorous in the defense of the truth.

I hope that you will bear with me, brothers and sisters, for a few minutes. I should like to talk about a virtue, which I think becomes all of those who claim to be the children of God, the Saints of the Lord, his followers. I concluded to do this after listening yesterday to the mission presidents as they reported their labors, their successes, and the success of the missionaries. They did it so humbly that I concluded that humility must be one of the great virtues that helps to bring about success in doing the work of the Lord.

As I sat in that meeting, I turned to the songbook that was there and found a song, the words of which were written by Eliza R. Snow. I had never before noticed it. I should like to read two stanzas.

The trials of the present day
Require the Saints to watch and pray
That they may keep the narrow way
To celestial glory.
For even Saints may turn aside
For fear of ill that may betide
Or else induced by worldly pride
And lose celestial glory.

If we examine the history of the nations of the past that have been great and powerful but that have fallen, we will find nothing in them, I am sure, that would lead us to believe that any nation, or any civilization, or any people can find security merely in its own power and its own self-sufficiency.

The facts of history remind us that where nations and peoples continue to ignore the principles of justice and of right in regard to their peoples and the peoples of other nations, and where they put aside the teachings of God, they experience difficulties, hardships, calamities, and, in the due time of the Lord, history has proved that many of them have been destroyed.

A love of power and personal ambition in the hearts of individual leaders and their associates, pride and self-sufficiency that go with ambition and power, cause them to forget that the real God of the earth is Jesus Christ; that the "earth is the Lord's and the fulness thereof," and that it does not belong to any people, or any nation, or any combination of nations.

Now, that same pride, my brothers and sisters, and the same self-sufficiency that nations and their leaders sometimes feel give them security, may cause an individual to forget that the Lord is God, and may cause him to lose faith in these principles which have been expounded here today unless he repents and turns to Christ, and takes upon him the name of Christ, recognizing him for what he is, the Son of God, the Savior, and the Redeemer of the world, who was crucified, and who in three days came forth from the grave, making it possible for all to receive redemption therefrom.

King Benjamin, recognized the destructiveness of pride and the necessity of humility. He taught this to his people saying to them:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

And he continues to remind his people, saying:

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and silver, and for all the riches which we have of every kind? (*Ibid.,* 4:19.)

My brothers and sisters, we are all dependent upon the Lord. The riches of the earth are his and are provided us through his mercy only. Pride and self-sufficiency would lead us to believe otherwise. They are destroyers of the best that is in men, but on the other hand, humility, submissiveness, willingness to abide by the teachings of the Lord bring out the best that is in men because they become teachable and can be molded into agents usable to him. One must constantly remind himself and guard against pride or he will find himself taking to himself part of the glory that the Lord has said is his.

President Grant once reminded us that there are two spirits striving with all men—one telling them what to do that is right, and the other telling them to do that which will please themselves, that will gratify their own pride and ambitions. So, as King Benjamin said, unless we yield "to the enticings of the Holy Spirit, and putteth off the natural man . . . and becometh as a child," meek and submissive, and gentle, full of love, we are likely to spend our time in gratifying our own pride and following our own ambitions, and thus fail to develop the spiritual attributes and power. We will be led away from the divine destiny which may be ours.

Now, humility is not an abject, groveling, self-despising spirit. It seems to me that it is rather a right and proper estimate of what one is in the sight of God. When we have that estimate of ourselves, we become as children, and we realize that he controls the universe. We learn then, to appreciate even the very air that we breathe, and

(*Continued on following page*)

our ability to go and come and to see and to do, and to accept and to reject. But until he can submit himself to this status, man is an "enemy to God."

True humility, in my opinion, implies acknowledgment, thanksgiving, prayerfulness, all those virtues which become a Latter-day Saint. It is becoming to an individual no matter what his status in life, to acknowledge the Lord for his goodness and for his mercy, to be humble and prayerful and submissive to his will. True humility is uplifting, ennobling.

Alma, speaking to his son, Shiblon, emphasized this very thing, when he said:

> See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.
>
> Use boldness, but not overbearance. (Alma 38:11-12.)

I think that most fathers could accept that counsel and give the same to their sons.

Pride and ingratitude in the hearts of men are grievous sins in the sight of God, and all of us are guilty of them; I know I am; I suppose you are to a degree as are people generally. When we stop to think, as has been expressed here today, that the Son of God created the world and all that in it is, and that by the shedding of his blood he made possible the redemption of men from the grave, we should not become self-sufficient, but we should remember that we are here living simply because of his mercy and of his kindness and of his love.

Humility, in my opinion, implies a grateful heart, and the Lord has warned us against ingratitude, for in the Doctrine and Covenants he has said:

> And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21.)

How can a man or a woman or a child learn to become humble and submissive, and gentle and meek? He has made that plain also here in the fifty-ninth section of the Doctrine and Covenants, and I would like to read a verse or two.

> Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.
>
> Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.
>
> Thou shalt thank the Lord thy God in all things.
>
> Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.
>
> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;
>
> For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (*Ibid.*, 59:5-10.)

And yet, only a part of us see fit to do some of these according to our statistics and reports. The person with true humility will not seek to aggrandize himself. He will serve for the sake of service. He will give his gifts in secret and let it be found out by accident. He will realize that all knowledge comes from God—for he knows all. He will not be contentious, unruly, or critical. He will not profane the name of Deity. As a literal child of God, he will feel it a privilege to do his will and keep his commandments.

Finally, the Lord has left us this: In order to shape ourselves to be fit candidates for his kingdom by leading lives of meekness and humility before him, he admonishes us to "let every man esteem his brother as himself, and practise virtue and holiness before me." (*Ibid.*, 38:24-25.)

> And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. . . .
>
> And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. (*Ibid.*, 38:39, 41.)

What I have tried to say is that in order to be usable in the hands of the Lord, we must banish pride and self-sufficiency and be meek and humble. We must be submissive and easy to be entreated. We must

> love the Lord with all our heart, mind and strength and our neighbour as ourself. (See Matt. 23:37-39.)

I appreciate the opportunity to receive this training in this great Church. I testify to you that I know that God lives, and that Jesus is the Christ, and that he, through Joseph Smith, restored the gospel to the earth in this day as it is predicted in the scriptures of old, and that only by following the pattern given by the Savior can we receive the blessings of eternal life.

To this I testify and do so in the name of Jesus Christ, the Lord. Amen.

Be Thou an Example of the Believers



Antoine R. Ivins

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BRETHREN AND SISTERS, if I say anything that will be helpful to you this afternoon, it will be because you join your faith and prayers with mine that the Lord may bless me.

The other night Sister Ivins and I attended a meeting in the Assembly Hall in which the theme of the Mutual Improvement Associations was treated:

> . . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (I Timothy 4:12.)

I would like to tell you the thoughts that that has brought to me.

> Be thou an example of the believers—

I would like to add there the faithful Christian believer—"in word." What is the word of the faithful Christian? In those days the most electrifying thing that the world had experienced in years was so close to them that they no doubt were still startled by it—the resurrection, the actual, glorified resurrection of Jesus Christ our Lord. We are going to celebrate it now, but it was a new thought in that day, that it could be possible. It became a reality, and it was the thing that was passing from believer to believer, publicly and in private conversation. The resurrection of Jesus Christ verified the statement that he was and is the Son of God, and that must have been the theme of every devout Christian of that day, just as it must be today. Of course, they would amplify it, after bearing testimony that Christ had risen, that he was the Son of God, that he was born of Mary by miraculous means; then they would pass on to his teachings as to how men and women should live to gain an exaltation in the kingdom of God. That, it seems to me, would have been and should have been and must have been the "word" of every faithful Christian in that day. Likewise it should be your "word" and my "word" today. We, however, have something to add to that because we must tell the world not only these things but also that not too far back, Christ the Lord and his Father ap-

peared to the boy Prophet Joseph Smith and brought back to man the testimony that Jesus Christ is the Son of God. Then we must teach also that Peter, James, and John, John the Baptist, the Angel Moroni, and the men who had held the keys of the various past dispensations, came back to the Prophet Joseph Smith restoring unto him the keys, all of the keys that had ever been given to man through the various dispensations of time. We are under that obligation, too, and we must do it, not only publicly, but we must do it in our conversations. This should be the theme of every religious conversation of a good member of the Church of Jesus Christ of Latter-day Saints. And it should go out as a living testimony that it is true. Of course when we bear that testimony to others who have not received it, we should do it in all charity, but we should do it with spirit, fearlessly, courageously, and never doubting. If we can develop the faith that will enable us to do that, a faith that God is the Father of our spirits, that he is the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world, and that if we will repent and purify our lives, he will carry the burden of the sins of the world, (and it is only upon that condition, brethren and sisters, that he says he will do it), if we can develop that faith in our hearts, then we should be able to carry on. We must not only develop that faith, but also the faith of a good Latter-day Saint, the faith of a good Christian must be in himself, in his neighbors, and especially in his leaders, that the Church shall go forward vigorously, courageously to a wonderful realization of its purposes.

Now I say, it must be done very largely in conversation, and in that each one of us becomes a missionary for the Church. He who is warned must warn his neighbor, and if we have that testimony given to us by the Spirit of God, it remains for us to pass it on by word of mouth to those who have not received it. It does not require a call from President McKay to enable us to bear our testimonies to our neighbors. We have been warned. God himself has given us the charge to do it. Then it is not only by word of mouth that we bear testimony, but it is also by purity of life. Through the power we hold in the priesthood of God, we must be able to demonstrate by our lives its value. We can if we will. Our problem is to will to do it, and we must do it in good spirit. I wonder if many of us are sorry that we have so many things that we are told we ought not to do, whether or not they become burdensome to us. I frequently tell the missionaries when I talk to them that they must consider the rules that are set up in the mission field for their protection, and so it is with these things which we ought not to do as members of the Church. They are for our protection; they are the reflection of purity of life.

Brethren and sisters, if we will be an example of the faithful believer, all these things we will do, and in this time of decreasing missionary help, those of us who can should make available our services and go forth to bear this testimony. There is no compromise with the testimony that Jesus Christ was born of Mary by miraculous means, that he is the Son of God, that he was the first fruits of the resurrection, that through that resurrection he made possible to you and me a return to the presence of God our Heavenly Father, contingent only, that is, an exaltation in his presence is contingent only upon faithful service unto him and our fellows. Let us let that service be in good spirit. Let us be glad to give up the things we are asked to give up. Let us be glad to devote ourselves to His service. Let us do it without fear, without compromise, with great courage, and with all the energy which we may possess. If we will do this, my brethren and sisters, we will always enjoy the Spirit of God, that testimony will always remain with us, and the devil will never prevail against us. God grant it, I pray, in the name of Jesus. Amen.

Prayer — The Strength of America



Ezra Taft Benson

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

My beloved brethren and sisters: I pray for strength that I may be able to control my emotions and give vent to my feelings. I thank the Lord for the inspiration of this conference. I could wish that it might go on not for two more days but for five or ten. I have thrilled with the proceedings of the day and with the sweet, quiet, peaceful influence that is here. The past three months have, to a degree at least, been a study in contrasts.

I am sure, my brethren and sisters, you will never know how very deeply I appreciate my associations in the Church. I appreciate the hundreds and thousands of messages that have come from all parts of this nation and foreign countries expressing confidence and love and giving assurance of your faith and prayers in the new assignment which came to one of the humblest of your number.

You will never know how deeply I have missed the experiences in the Church that have been mine from week to week during the past eight years. Of course I have missed my family and the peace and quiet and love of my home, and I want you to know how much I appreciate the messages that have come following a near-tragic accident to two of my loved ones. Messages have been received from all over the Church and from outside as well.

I want you to know how much I have missed the weekly visits to stake conferences, the opportunity of visiting in the missions. I want you to know how deeply I have missed the associations with my brethren of the General Authorities. I have missed the opportunity of performing sacred ordinances, of blessing people at stake conferences and at the Church Offices. I have missed very deeply the privilege of performing ordinations and setting apart my brethren to positions of trust in the Church and kingdom of God. I have missed the visits of humble members of the Church to my office in the Church Office Building.

I have missed the opportunity to go to the temple frequently to perform sacred ordinances, to officiate at marriages for young couples, and to have the opportunity of visiting with them intimately before and after marriage. I have missed very much my contact with the youth of the Church and with the great Mutual Improvement Associations with which I have had the pleasure, under the direction of the First Presidency, of serving.

And I have missed, even more, those Thursday meetings in the temple with my brethren, the sacred hour of prayer around the altar in the temple of God, and I have missed the meetings with the members of the Twelve as we have assembled quarterly. I have also missed the fast days on the first Thursday of the month.

I have been deeply grateful for the good people of the Washington Stake, under the faithful leadership of Brother

(*Continued on following page*)

J. Willard Marriott, for their kindness, their love, and their understanding.

I think my testimony of the truth has never been so strong as it is today. I love this work. I know that God stands at the head of it, that he lives, that he is directing this work on the earth. I know that his priesthood and power and authority are here among men, and I know, my brethren and sisters, better than I have ever known before that, even during hours of trial and anxiety, it is possible to draw close to the Lord, to feel of his influence and of his sustaining power—that one is never alone, if he will only humble himself before the Almighty. I am grateful for that testimony, for that assurance.

I know, my brethren and sisters, that the sweetest work in all the world is the work in which we are engaged in helping to save and exalt the souls of the children of men. There isn't anything so important, so precious, so enjoyable, so soul-satisfying.

I have been happy in the privilege to serve, in a small way at least, this great country and the government under which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. I am grateful for their prayers and their faith, and I know that my leaving has, in a small way at least, added to the heavy load they were already carrying.

To me it is a great honor and a privilege to serve the government of the United States of America. Our problems are numerous, complex, and difficult. The responsibility is heavy, but I have felt the power of the faith and prayers of the Saints and Christian people generally throughout this nation, who believe in many of those eternal principles that are embodied in the gospel, the principles for which we stand as a people.

I am grateful that I have been able to get men closely associated with me who love America, who believe that the Constitution of this land embodies eternal principles. They are men of faith, men who are willing to join with me weekly in prayer in our staff meetings, men who love our free institutions, men who want to keep America strong, men who are willing to sacrifice financially in order to serve the government of the United States, this blessed land in which we live.

These men believe firmly that the supreme test of any policy, whether it be agricultural or otherwise, is this: How will it affect the morale, the character, and the well-being of our people? They are men who know that we need, and the world needs, a strong America for the critical years ahead; men, whose philosophy of life squares with the philosophy which has come to me through the teachings of the Church and kingdom of God, a philosophy which is based upon eternal principles which to me are priceless, a philosophy which teaches that freedom is a God-given, eternal principle vouchsafed to us under the Constitution.

This freedom must be continually guarded as something more priceless than life itself. Any program that would tend to weaken this freedom is inherently dangerous and should be guarded against. I will not say more today about this philosophy—this philosophy of individual freedom and citizenship responsibility, based upon the principle of helping the individual to help himself, and discouraging people from expecting the government to support them, but encouraging them to support their own government. I am grateful for this philosophy, and I am grateful to learn that this philosophy is accepted generally and rather widely in the hearts of our people throughout this land. I hope and pray that it may be accepted even to a greater extent in the days ahead. I trust that our great purpose shall be to strengthen the individual integrity, freedom, and moral fiber of each citizen.

Brethren and sisters, I love this great nation in which we live. To me it is not just another nation. It is my firm belief that the God of heaven raised up the founding fathers and inspired them to establish the Constitution of this land, and I believe that is Mormon doctrine. This is a part of my religious faith as it is of yours. This is a great and glorious nation, with a God-given, divine mission to perform for liberty-loving people everywhere. This mission cannot be performed unless America is kept strong and virile, unless this people adheres to those eternal principles embodied in the gospel and in the Constitution of our land.

So today I pray to God that no act of mine or program that I shall ever advocate will in the slightest tend to weaken this nation in the accomplishment of that God-given mandate.

Now, my brethren and sisters, we have recently, since our last general conference, passed through a great political campaign in which we have exercised our freedom, our God-given right at the polls. I rejoice in this privilege, that we have been able to go to the polls and express ourselves freely, with heads erect, unafraid. We have differed, as is our privilege, and I pray to God we may never lose this privilege. Many of us have supported men who were not elected. The American people spoke on election day. We chose one of our number as the chief executive, and he has a tremendous responsibility.

I was impressed with that responsibility a few days ago when I was invited to attend a prayer breakfast at the Mayflower Hotel in Washington, D. C. Gathered there at an early hour were men of various political faiths, various religious affiliations. Brief messages were given; prayers were offered. We heard an inspirational message from the President of the United States. I sat at a table with the Vice President, a prominent congressman from up in the northwest, several southern Democratic friends, and as we visited together and enjoyed the inspiration of that occasion, I couldn't help thanking God that in America it is still possible for men of differing political faiths to come together and in unity appeal to the Almighty for his blessings upon this land of America and him who has been called to serve as the chief executive.

One piece of literature distributed at that meeting came from Conrad L. Hilton, the head of the Hilton chain of hotels. It was a picture of Uncle Sam upon his knees in prayer. I learned from Mr. Hilton later that this had come as a result of an address he had given in Chicago over one of the national broadcasting chains in which he had tried to point out that if we are going to have victory in our battle for peace, then it must be obtained through greater spirituality and dependence upon the Almighty. The response to his message, through letters and telegrams, seemed to carry one theme from people of various walks of life from all over America. The theme was that final victory rests not on munitions, upon money or soldiers but that the final victory rests with the God of heaven.

Mr. Hilton was so impressed that he tried to picture this sentiment by showing Uncle Sam—America—on his knees in prayer. ". . . not beaten there by hammer and sickle," as he said, "but freely, intelligently, responsibly, confidently, powerfully." And then were added these words, "America now knows it can destroy communism and win the battle for peace. We need fear nothing or no one . . . except God."

Then there was penned a simple prayer beside this picture of Uncle Sam. I have taken the liberty of changing the pronoun in that prayer that it might conform with our language of prayer as we use it in the Church. I would like to read it to you:

Our Father in heaven:

We pray that thou wilt save us from ourselves.

The world that thou hast made for us, to live in peace, we have made into an armed camp.
We live in fear of war to come.

We are afraid of "the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noonday."

We have turned from thee to go our selfish way.
We have broken thy commandments and denied thy truth. We have left thine altars to serve the false gods of money and pleasure and power.

Forgive us and help us.

Now, darkness gathers around us, and we are confused in all our counsels. Losing faith in thee, we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth,

our strength to help our brother, instead of destroying him.

Help us to do thy will as it is done in heaven and to be worthy of thy promise of peace on earth.

Fill us with new faith, new strength, and new courage, that we may win the battle for peace.

Be swift to save us, dear God,
before the darkness falls.

Now, my brethren and sisters, a written prayer is not enough. A spoken prayer is not enough. If we are going to realize the hope that is in the hearts of all of us, then as American citizens, as Latter-day Saints, we must live worthy of the blessings for which we pray.

In closing, I would like to appeal to the Latter-day Saints, and all within the range of my voice today, that we seek to promote a spirit of humility throughout this great land, that we pray for the President of the United States. He is our President. He needs our faith and prayers. He has my confidence, as do the men associated with him in the cabinet.

As we bow our heads in prayer in cabinet meeting each Friday morning, I thank God that we still have in America men of faith who are not too proud to bow before the Almighty and seek his inspiration. We may not agree with all of the President's policies, and I hope if we do not, we will express ourselves vigorously and freely, either policies advocated or policies adopted. I hope the issues will be debated freely from one end of the land to the other, because therein is safety. There is always safety in an informed public.

But let us pray that the chief executive will make no serious mistakes. Let us pray for the Congress of the United States. They are made up mostly of good men, fine public servants, who want to do what is right. They also want to please their constituents, and I hope you will be wise in what you ask of them. Don't ask them for anything that is unsound. Don't put your own selfish, narrow desires ahead of the public welfare. Give our legislators your faith and your prayers.

Pray also for the great judicial branch of the government—these men who have been called and given the great responsibility of interpreting the laws of the land. May they have the power and influence of the Spirit of heaven that as they interpret those laws they may do so in keeping with the spirit of the Constitution in a manner pleasing to our Heavenly Father.

God bless us, my brethren and sisters, as Latter-day Saints, that we may wield our influence to the very maximum in promoting peace, in promoting spirituality among the people of this great nation, that this great country of which we are a part, may be preserved, and may continue to be, through all the days to come, a beacon and an inspiration to liberty-loving people everywhere. God grant his blessings to this people and upon this great land, I humbly pray in the name of Jesus Christ. Amen.

Fourth Session, Sunday Morning, April 5, 1953

Lessons of the EASTER DAY



Clifford E. Young

by Clifford E. Young
ASSISTANT TO THE COUNCIL OF THE TWELVE

My brethren and sisters, may I express to you my deep gratitude for the privilege of attending this conference.

The opening, impressive address of President Clark to which we have just listened has stimulated our faith and given us renewed hope, and I therefore trust that I shall say nothing to detract from it, for I have in my heart on this occasion to say only that which will add to the spirit of this glorious day.

There are one or two things that come to my mind as I contemplate the mission of our Lord and Savior, Jesus Christ: things that apply to us in our daily lives. You will remember that as the Savior hung on the cross, his suffering was such that he sweat great drops of blood, yet he offered that memorable prayer, "Father, forgive them; for they know not what they do." (Luke 23:34.)

A few days after the Savior had ascended into heaven, Peter and John went to the temple to pray. It was the ninth hour of the day, and as they entered the temple, they noticed a beggar, one who was brought to the temple everyday to ask for alms. He had been afflicted from his birth, and was unable to walk. Peter seeing him said,

> . . . Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.
>
> And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.
>
> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (Acts 3:6-8.)

This incident created quite a sensation because later on multitudes followed Peter and John seeking to know more of the power by which this great miracle had been performed. And then Peter, recognizing that some of the very throng were those who had participated in the crucifixion said to them:

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (*Ibid.*, 3:17.) We read that there were rulers with the multitude at the crucifixion. "I know that through your ignorance ye did it," is what Peter said to them; thus in accord with what the Savior had said, "Father, forgive them; for they know not what they do." (Luke 23:34.) Then Peter went on to say:

> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
>
> And he shall send Jesus Christ, which before was preached unto you:
>
> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

This is an impressive lesson. It is a lesson to you and me, who have been made partakers of the truth. Much is expected of us, because we know. Jesus made it clear. Peter made it clear that in cases of ignorance, the Lord would be merciful, and kind, and just, but with those who know and who have the responsibility, it is a different matter. It is knowledge that brings responsibility.

I remember one occasion when President Grant attended one of our Alpine Stake meetings where at that time I was presiding. We called all the priesthood together and had invited members of the Church who had been indifferent to their responsibilities, and during that meeting President Grant made a characteristic talk on the Word of Wisdom. At the close of the meeting, one of the brethren remarked that he thought President Grant was rather harsh in his appeal for Latter-day Saints to keep the Word of Wisdom. I told Brother Grant of the comment, and he replied,

"I was not talking to the outsiders, I was talking to you, to Latter-day Saints who know better." I repeat, it is knowledge that brings accountability.

And so we have this lesson. The Lord is merciful and just and kind because he recognizes that there is a difference in degree, that his children are not all reared under the same environment. Some come from good homes, from Latter-day Saint homes, where they have been taught the truth and where they know, or should know, the truth. Others have come from broken homes, where there is some question in their minds as to the divinity of this work and where there is a lack of understanding of the truth and of its great power. To them the Lord is merciful and kind. That is illustrated beautifully in the story of Jonah. You will remember that the Lord had told Jonah to warn Nineveh, and he had failed in his responsibility. He thought he knew better than the Lord, and finally, after a serious experience on the sea, and being cast up on the shore by a great fish, the Lord appeared to him again and said, "Now, Jonah, you do as I told you to do." And this time Jonah went to Nineveh and warned the people that if they did not turn from their evil ways they would be destroyed. He did not understand that there was an opportunity to repent. After preaching to the people he went over on the side of a hill and sat under a gourd which the Lord had caused to grow up to protect him from the sun. By and by the gourd wilted, and as Jonah waited and the city was not destroyed, he sulked and felt sorry for himself and the gourd. Then the Lord came to him again and said,

> . . . Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:
>
> And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand. (Jonah 4:10-11.)

And so I say, my brothers and sisters, the Lord knows and understands the hearts of the children of men. He knows our intent, our desires, and he also knows what is expected of us. And we should know what is expected of ourselves. In harmony with this thought, I would like to read a statement that was made by Elder Albert E. Bowen from this pulpit about two years ago. He said, "The measure of a man's achievements lies not altogether in where he gets to. You have to have regard for the place from which he started; and the degree of his advancement, though he has not reached so high a place as one of his fellows, may be greater because of the handicap of the position from which he set out."

We do not all start from the same source.

Another thought in connection with this seems to me to be fundamental to repentance. The Lord has said that it is his glory and his work to bring to pass the immortality and eternal life of his children. We know from our earthly experience how our hearts are drawn toward our children, and the great love and compassion we have for them even in their weaknesses. How great must be the compassion and love of our Heavenly Father for us, his children! He does not condone sin, but he exercises mercy for his children. He knows their weaknesses, and because of this understanding he exercises justice and mercy in connection with the operation of his divine law.

There is another matter to which I would like to call attention. I can only touch on it briefly. It is a matter, however, that emphasizes the need on our part of an understanding heart toward our children and also impresses us with this fundamental doctrine of the Church of eternal life, of living again. We have a glorious privilege given to us through the restoration of the Holy Priesthood by which we are permitted to go to the temples of the Lord and we may officiate in holy ordinances where parents may be sealed with their children for time and all eternity. Have you ever stopped to think what this connotes, my brethren and sisters? It is eternal life. The very gift that was made possible on that first Easter morning through Jesus Christ, that we may live again, that we shall not only live, but that we shall also have those whom we love who are dearer to us than life itself. Think what that means. That is another of the blessings that have been vouchsafed to us through the ministry of Jesus Christ.

In this connection we as parents have an obligation to our children to help them to prepare for these blessings. I sometimes think we are a little lax in not better preparing our children for the responsibilities of temple marriages. I think bishops could do much in that field, in helping our young people to prepare for this great responsibility so that they will have understanding hearts and will appreciate the great blessings of going to the house of the Lord and making holy covenants that will preserve them and their families forever. If all the young people of the Church could be impressed with the importance of temple marriage, with all the sacredness that goes with it, the keeping of covenants, the preservation of love and virtue in every home, it would indeed be one of the greatest factors in banishing hatreds, in eliminating broken homes and all the sorrows incident thereto. It would ultimately bring peace to the world. This is another of the great blessings that come to you and me through the ministry of Jesus Christ.

Now one closing thought—my grandmother on my mother's side was a Quaker. She joined the Church in Westchester, Pennsylvania and with her family immigrated to Nauvoo. After the martyrdom of the Prophet she was among those who moved out to Winter Quarters and then came west in 1847. I like to think of her as one of those of the "Last Wagon" that President Clark so beautifully speaks of in his book. Before her death she lived with my mother, and I remember on one occasion as we sat around the old fireplace, Grandmother seemed to be conscious of the fact that she would not be here very long. She had a strong testimony and a very deeply rooted faith. She had no fear of death. She seemed to realize fully that it was merely the passing from this life to the other side. After discussing some of the blessings of the gospel and expressing her gratitude that she and her family had been made partakers of its blessings, she remarked to my mother in her typical Quaker style, "Ibbie, when I am gone, thee must not come to the cemetery. I will not be there." I could not quite understand it then, but I do now. Reference has already been made to the statement of the angel to the women at the tomb of the Savior, " . . . Why seek ye the living among the dead?" (Luke 24:5.) And I repeat, why seek ye the living among the dead? We will not be there. That's the message of hope we are speaking of and thinking of today. Our spirits are eternal. They do not die. It is the cloak that covers our spirits that we lay aside. I know, brothers and sisters, that we do not understand the processes, but that does not change the eternal truth.

Every day we learn of great discoveries that are being made—the work of the astronomers, the galaxies that are being discovered—millions of them, beyond number. This scientific age is an age of miracles, and when we contemplate them, we cannot help thinking how presumptuous of us to question the miracle of being able to lay this body away, the cloak of our spirit, but that our spirits may continue to live. I repeat again, we will not be there because our spirits are immortal! Some day we will come back just as the Savior came back; and our bodies will be healed through the great natural processes; our spirits will again enter them; and we will become living souls. That does not mean we will live again; we have lived all the time, just as the Savior while his body was in the tomb, was preaching to those spirits in prison.

We will have responsibilities. But let us not forget that at the cemetery we are not there. I do not want to detract from the sacredness that you feel in your heart as you go to the resting place of those whom you love, not that at all. But, brothers and sisters, there is something far and beyond it all. As Jesus was the Christ, the Redeemer of the world, and lived again, so we live again eternal lives, and we will continue to live.

May God help us to appreciate this and sanctify to our good the lessons learned from this great Easter day, I pray in the name of Jesus. Amen.



Oscar A. Kirkham

"He Went about Doing Good"

by Oscar A. Kirkham
OF THE FIRST COUNCIL OF THE SEVENTY

I HUMBLY pray that the Lord will bless me this Easter morning. This is truly a great day when we contemplate what is happening across the earth. In ten thousand churches, on a thousand hilltops, everywhere, men and women are declaring their faith in the divine mission of Jesus Christ. We of the Latter-day Saint Church join our voices happily with the multitudes that declare their faith in God.

One of the most striking expressions of the Savior is, "He went about doing good." With my life's work with youth, I have constantly been reminded that I must be practical. Youth lives in action, in doing. "He went about doing good."

I read also these words from Psalm 27:11: "Teach me thy way, O Lord, and lead me in a plain path." Recently in a small village in Nevada, I was called to dedicate a small, lovely chapel. The story was told by the bishop of how they had a great struggle to raise the money and do their part. He said, "The time came when we had to get the last five thousand dollars to do our part." He went before the people and literally, not figuratively, but literally took off his coat, and said, "I will not put on my coat again, with the Lord's help, until we have raised our part." And he went forward, and his family was with him. And then I saw the joy of the accomplishment. My heart was thrilled. People came from distant states. They rode down the valley from everywhere to be with their friends and neighbors, and when it was all over, a delightful thing happened. Although an appointment called me to hurry away to a neighboring city, as we looked back from the car window, we saw the crowd was still there, shaking hands with neighbors and friends, enjoying the loveliness of the occasion and the spirit of their accomplishment.

May we also "take off our coats," to do our part in this hour of challenge and opportunity. May I suggest one or two simple things, plain things, as David said in the Psalms, which are also the teachings of the Latter-day Saint Church?

Help someone in need: Rushing from one city to another to escape bombing not long ago, people by the thousands were trying to find a way to safety, in one of the cities of China. All at once in the rush the crowd crossing the bridge stopped, for someone was holding up the traffic. It was a boy. He could not cross the bridge. He heard the cry of a child that had fallen. Quickly he went to help—to help someone in need. When the child was made safe, he again hurried on his way.

Did you read the other day that on Baldy Hill fifteen American soldiers were commissioned to go and bring out a number of boys that had been left, unfortunately not able to get away under the fire? They worked and worked; they heard of another buried somewhere out in the debris. They went again very early in the morning before it was light. As they came to a nob of the hill, they heard a voice crying, "Water, water." They quickly dug. They rescued a young man from death and by the grace of God carried him safely down the hill where he received further help. There are many everywhere calling, "Water, water."

Stand for the truth and the right with all good men: In this very tabernacle I heard one evening an appeal made by the queen of Holland. She told of the sorrow of her people, many of them giving their lives, but she ended that beautiful appeal of deep sincerity with these words, "Let us all do our best, and leave the rest to God."

President David O. McKay, addressing the graduating class at the University of Utah, said:

> Young men and young women: The future awaits you! It's yours! If you would end war and give peace to the world, you have campaigns to organize and conquests to achieve. These will be campaigns planned for the establishment of justice. These are the conquests of the soul: whether it is better to walk along the easy road to selfishness and indulgence than to strive through self-mastery and service in the realm of spirituality, you must decide.

Have courage for prayer. That must be part of the high resolve of this conference. Courage for the right! So much is happening in public places, so many are brought into contact where public opinion is a power. I am proud, and you are proud, when you heard the President of the United States before he gave his inaugural address say, "I want to say a little prayer."

I went one day down to the station with a group of missionaries to say goodbye. A father, my neighbor, was with me. There was a group about us. The stationmaster came out and said, "It will be about twenty minutes before the train leaves. Don't go far away." Then I saw my neighbor walk through the crowd quickly, his son on his arm, through the station, and they were gone for a time. Then I saw him return just before the train pulled out. He kissed the boy good-bye, and the boy was off. I walked over to my friend and said: "I want to ask you a personal question. I have a thought that I want to ask you about your boy." I said, "Where did you go when you took your boy? Now, pardon me, if this is too private, you do not need to answer, but I have an idea." He said, "Oh, I think you have the right idea. I took my boy home. We went to the bedroom alone. I said, 'Son, I am so proud today,' and I finally mustered up courage to do what I should have done probably many times before. 'Sit on the edge of the bed, I want to bless you. I am proud of you. Mother is proud of you. This is a great day.' And I blessed my son."

One other closing story: I heard it in the temple from one of the mission presidents. The children of neighbors and friends often come with their playmates to the auxiliary organizations of the Latter-day Saint Church. One little girl had caught the message on several occasions about family prayer. When she came home one day, she said to her parents, "Have I got any rights in this family?" The father answered, "Why, certainly you have, dear." "Well, I want family prayer." "Well, my dear, you shall have family prayer." But it went on, and when the occasion came again, the child said, "Have I got any rights in this family?" There was a longer pause, more reflection, then, "Yes, dear." And family prayer was said.

May God bless us. May we help someone in need. May we stand for the truth and right. May we have courage for prayer. "Teach me in thy way, O Lord, and lead me in a plain path." (Psalms 27:11.) May we as he did ever go about doing good, I pray, in the name of Jesus Christ. Amen.

CHRIST DIRECTS HIS CHURCH TODAY



LeGrand Richards

by LeGrand Richards
OF THE COUNCIL OF THE TWELVE

AT THE opening session of this great conference yesterday, President David O. McKay gave us two great objectives: the one, to put our homes in order, and the second, to proclaim the divine mission of the Redeemer of the world. We have listened to some beautiful talks on those subjects, and particularly on the mission of the Redeemer of the world since that opening address, especially appropriate in view of the fact that today is Easter, when all the Christian world is celebrating that event.

I should like to tell you an experience I had while laboring as a missionary in New Bedford, Massachusetts, some years ago. We were approaching the Easter Sunday, and I had a discussion with a minister of the gospel about the mission of the Redeemer of the world. I had him explain to me the God in whom he believed. Naturally, in keeping with the ordinary orthodox Christian view, he explained how God the Father, and God the Son and God the Holy Ghost were one God, and then he went on to indicate their works and said, in substance, that they were so large that they filled the whole universe, and so small that they could dwell in our hearts; that they were the life of the plants and flowers and everything around us. And then I interjected this question, "What are we celebrating this week?" And he said, "The Easter." I said, "What does that really mean?" "Well," he said, "it's the resurrection of Christ." I said, "Just what do you mean by the resurrection of Christ?" Then I led him to explain. I said, "You mean that the stone was actually rolled away and that when the women came to the tomb that the angels proclaimed that he was not there, that he was arisen, that the very body that was taken down from the cross and laid in that tomb had arisen?" And he admitted that that was true.

And I said that in that body he appeared to his disciples and when doubting Thomas questioned the fact that he was actually the Redeemer whom they had known, he asked Thomas to put his hand in the wound in Jesus' side and feel the prints in his hands, and see that "I am the same," for, said he, "A spirit hath not flesh and bones, as ye see me have." (See Luke 24:39.) And to indicate further the fact that he had that same body that was laid away in the tomb, he took fish and honeycomb and ate with them. I said, "Now that was the same body that he laid away in the tomb, wasn't it?" And he agreed that it was.

And then I led him on through the experience of the Savior in ministering among his disciples for forty days until in the presence of five hundred of the brethren he was carried away in the clouds of heaven, and two men dressed in white apparel stood and said, as the brethren gazed into heaven to watch him ascend, " . . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) And he agreed that that actually happened.

And then I said, "My friend, where is the body that Jesus took out of the tomb, if he and the Father are one, and an essence everywhere present in the world? Would you say that Jesus died a second death and laid his body down again?" And he thought for a few minutes. He said, "I am afraid I can't answer that. I have never thought of it before in that way."

Now, brothers and sisters, I thank God that we have a recommitment to this earth in our day and time that he does have his body, that he does actually exist as the Redeemer of the world, that he did break the bands of death, that the grave might have no victory in that it delivered up his body, as it will do for all of us, of which we have heard such wonderful testimonies here in this conference.

Sometime ago, Brother Clifford Young gave a Church of the Air address. He told me following that of some of the letters he had received commenting on his address. And one was from a minister of the gospel, in which he said something like this: "It pleases me greatly to know that the Mormons believe in the Christ." I have thought a great deal about that statement since, and I have thought of the feeling the world has toward our people. I have compared it to the time when Paul stood at Rome to be judged, and they said unto him, " . . . we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Why did they speak against it? Was it not the same when Paul stood there bound in chains, when he delivered that marvelous testimony before Agrippa and Festus, when Agrippa said, "Almost thou persuadest me to be a Christian." (*Ibid.*, 26:28.) And Festus said, " . . . thou art beside thyself; much learning doth make thee mad." (*Ibid.*, 26:24.) To which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (*Ibid.*, 26:25.) And then he said: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 26:29.) Think of Saul just shortly before that, when they laid at his feet the cloaks of those who stoned and put to death Stephen, the prophet of God. And you remember how Stephen gazed into heaven and saw Jesus sitting on the right hand of his Father. And then Saul went from that experience into Damascus with an order to persecute the Christians.

That is just like the world. They don't understand, and so they malign us, and they tell all manner of things that are not true, and they do not have the right conception, just like Paul of old. But when the testimony had come to Paul, he was a different man. The Church hadn't changed; Christ hadn't changed; his truth was the same; but Saul of Tarsus had changed. He was now Paul, the Apostle of the Lord Jesus Christ.

A short time ago I sent one of our Church books to a distant relative on my mother's side, back in Massachusetts. My cousin, Merlin Steed, had been there and had visited him. He wrote Merlin a letter and said he had spent three weeks reading the book. He said, "It is a great eye opener to me. It is the first book I have ever read in favor of the Mormons." And then he added this statement, "I doubt if you have any idea of the fantastic yarns that are current in New England concerning the Mormon Church. Some of them are so wild that I doubt if the persons who tell them really believe what they are saying themselves."

That is what we have to meet in the world. If the Lord would but take that prejudice out of their hearts! I ask this question: Why did they persecute the saints of old? Why did they put to death the Apostles of the Lord Jesus Christ? Why did they crucify our Lord? Only because of the darkness that covered their minds and the efforts of the evil one to destroy the work of God in the earth, and for that same reason, they misunderstand the motives of this great Church today.

I had an experience in Oregon after my first mission. I had spent some time with a prominent businessman. He didn't know I was a Mormon, and he painted the Mormons and the Mormon missionaries so black it almost made my blood run cold. When he

was through, I said, "My friend, now don't you feel embarrassed, because," I said, "you are sitting right here at the side of a Mormon missionary." He went red in the face, and I said, "I forgive you," because I had qualified him before. I said, "Have you ever read a Mormon book?" He said, "No." I said, "Have you ever met a Mormon?" And he said, "No." I said, "I forgive you because you are not supposed to know any better. Where did you get your information from?" "Oh," he said, "you hear it on the streets, and you read it in the magazines and in the newspapers; everybody knows what the Mormons are."

Now, brethren and sisters, if there is any Church in this world that really believes that Jesus is the Christ, surely it is the Latter-day Saints. No Church has ever exalted him as has this Church. He is the head of the Church, literally, as the man is the head of the woman; the Church bears his name; and there was no other Church in the world that bore his name when he committed it to this Church and commanded that the Church should be named after him. The whole premise of Mormonism is based upon the fact that the Father and the Son literally appeared to the Prophet Joseph Smith. They couldn't have done that if they were only an essence, everywhere present in the world. With that glorified body that Jesus took out of the tomb, he appeared to Joseph Smith, and if that thing did not actually transpire, we have no right to be assembled here in a conference claiming to be the Church of Jesus Christ. And if it did actually transpire, then all the people of this world will ultimately have to accept of the work that he established through the Prophet that he raised up in this dispensation.

We have had testimony borne here today of how he appeared to the Prophet Joseph Smith and Sidney Rigdon, and I would like to leave this thought with you. It wasn't only what Jesus taught. You remember that he said to those of old, "If ye believe not my words, believe then my works." Here are the works of the Lord Jesus Christ, the establishment of his great Church.

As I have sat here in this conference, I have thought of the words of Nephi of old who saw our day and the coming forth of the Book of Mormon and the establishment of the kingdom of God upon the earth, and he said he saw the Saints of God scattered upon the face of the whole earth and the power of God resting upon them in great glory. And I testify to you that the power of God is with this Church in great glory today.

I would like to add another thought. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt 7:21.) In the world today, in the Christian world, there are too many just saying, "Lord, Lord," and they are not doing the will of our Father. Then I remind you that when Jesus stood on the Mount of Olives overlooking Jerusalem and recalled how they had rejected him, he cried out, as it were, in the anguish of his soul,

> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (*Ibid.*, 23:37.)

And then he said,

> Behold, your house is left unto you desolate.
>
> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (*Ibid.*, 23:38-39.)

Now I want to tell you that when God the Eternal Father, through his Son Jesus Christ, sends a prophet unto the inhabitants of the earth, when they reject the prophet of God, they reject Christ the Lord. That, he has declared through his own words.

I would like to call your attention to the promise in the Book of Mormon of the prophet that God declared he would send, the promise he made to Joseph who was sold into Egypt that in the latter days out of his seed, he would raise up a choice seer and prophet like unto Moses. And then I remind you that in holy writ we read that there was no prophet in Israel like unto Moses because Moses talked with God face to face, as one man speaks with his friend. According to the scriptures, most of the prophets received the word of God by inspiration, but Moses talked with God, and God declared that in this day he would raise up a prophet like unto Moses. And then he said, "Unto him will I give power to bring forth my word," and there isn't time to recount, but you just think of what the Lord has brought forth through this modern Prophet. Then he said, "And not to the bringing forth my word only —but to the convincing them of my word which shall already have gone forth among them," and that is what the missionaries of this Church are doing all over the world. They are opening the Bible, the stick of Judah, and teaching the people things they have never heard of. I have told people in the mission field plenty of times that I would show them out of that book things they had never read in their lives, I didn't care how many times they had read it. And then the Lord declared that "the thing which the Lord shall bring forth" by this Prophet like unto Moses, "shall bring my people unto salvation."

Brothers and sisters, I leave my testimony with you that the resurrected Christ lives today, that he is directing his Church, that he has raised up a Prophet like unto Moses of old, and that if we will follow his teachings they will lead us unto salvation. May God help each one of us to do this I pray in the name of the Lord Jesus Christ. Amen.



Bruce R. McConkie

The Holy Ghost—A Revelator

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

THE Holy Ghost

is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. (1 Ne. 10:17-19.)

The Father, a personage of tabernacle having flesh and bones, begat us as spirits in the beginning and ordained the plan whereby we might have power to grow in intelligence and knowledge and become like him.

The Son, his Firstborn in the spirit and Only Begotten in the flesh, under his direction, became the Creator and Redeemer of the earth and all things that are on it. From time to time he has revealed to men the plan of salvation, the gospel of Jesus Christ.

The Holy Ghost, a personage of spirit, is their minister, who has been

(*Continued on following page*)

given the power and assigned the functions of bearing record of the Father and the Son, of revealing the truths of salvation to men on earth, and in due course, of revealing to them, all truth.

Now, when Christ was here in his ministry, he told his Apostles that when he went away, he would send them another Comforter—that is a Comforter other than he, himself, for he was a comfort unto them—and that this Comforter would recall to their minds all things that he had told them, and would guide them into all truth. And when he said they would be guided into all truth, I believe that he meant it literally, and that in due course—not in time, but in eternity—they would obtain a fulness of truth, even as Christ himself, having gone from grace to grace, has received a fulness of truth, and a fulness of the glory of the Father.

But the thing that we are concerned with here in mortality, is to have the Holy Ghost reveal to us the things of God, the knowledge that God is our Father, that Jesus Christ is his Son, literally born of him in the flesh, and that the kingdom of God has been set up on earth again for the last time, that we, with the ancients, might be heirs of the fulness of the Father's kingdom.

We believe that it is life eternal to know God and Jesus Christ, whom he has sent, and that these glorious beings are manifest by the power of the Holy Ghost.

We believe that man is saved no faster than he gains knowledge, meaning knowledge of God and of his laws, as these things are revealed by the Holy Ghost.

We believe that no man can be saved in ignorance, meaning in ignorance of God and his laws, of Jesus Christ, and the truths of the gospel, as these things are made manifest by the power of the Holy Ghost.

You will recall it was Paul who said:

> . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
>
> But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
>
> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:9-11.)

Now the truths about God and salvation are not gained by the wisdom of men. They are not to be found by the research of the world. They are not found in the creeds of men, for the Lord has said that those creeds are an abomination in his sight. God stands revealed, or he remains forever unknown. Knowledge about God and about the divinity of Jesus Christ and the great atoning sacrifice which he worked out is had in the world today, by us, because God has spoken in this day, and has given these truths again, by the same direct revelation that he gave them in times of old.

The Holy Ghost has been given to righteous men from the beginning so they could certify of the truths about God and salvation. He has been the companion of those who have presided over the Church and the kingdom in every age, and by his power they have received revelation and given guidance to the people of the Church and to all people in the world. And when these brethren speak, these brethren, the First Presidency and the Twelve, who are prophets, and seers, and revelators, it is by the power of the Holy Ghost and what they say is the mind and the will of the Lord.

Last night when President McKay said, speaking of present-day conditions and what is needed in the world now, that the Lord desired that this gospel roll forth and be taken to every nation, kindred, tongue, and people, he was telling what the Lord wants done in this day. And so it is for what other counsel we have received. It should be, and is, as the mouth and the voice of the Lord to the Latter-day Saints.

The Holy Ghost is a revelator. He will reveal to any person who is honest and God-fearing and diligent in seeking truth, the fact that this is the Lord's work; that Joseph Smith is his prophet; that he is the greatest witness of Christ that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

You will recall that in ancient Israel, after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and they prophesied in the camp. Then Joshua came before Moses and said, ". . . My lord Moses, forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophecy—and it was by this power that he had led Israel through the Red Sea—said: ". . . Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:28-29.)

There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.

In the name of Jesus Christ. Amen.

Immortality and ETERNAL LIFE



Milton R. Hunter

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

TODAY the hearts of millions of people throughout the world are turned in adoration to the Master of life and salvation. We, the members of the true Church of Jesus Christ, in this great conference assembled, bow our heads in reverence and from the depths of our hearts thank God for the mission of Jesus Christ and the marvelous atonement which he so gloriously brought about. Already in this meeting we have listened to some wonderful testimonies given by the various speakers regarding the resurrection of the Son of God. Especially is that true in the case of the testimony which was so beautifully presented by President J. Reuben Clark. I also want to voice my testimony here on this glorious Easter morning, because I also know that my Redeemer liveth; and my heart is filled with gratitude for that knowledge.

I have never read a statement in any of the holy scriptures dealing with the work of God which is as important as the one found in the Pearl of Great Price. It is as follows:

> For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That marvelous statement contains two distinctive features. The one is the immortality of man; and the other, the eternal life. Each of these items means something entirely different, distinctively different, from the other. Immortality

means the resurrection from the grave. Eternal life means the type of life that will be lived in celestial glory by those who showed their love for God by keeping his commandments while living in mortality.

When the Eternal Father appointed his Only Begotten Son to be the Savior of the world, he gave unto him two major assignments. One of these assignments was to break the bands of death and thereby bring about the resurrection of all of God's sons and daughters. In other words, Jesus was to give immortality universally to the human family. The other assignment was to proclaim a gospel plan of salvation to the inhabitants of the earth, granting all men their free agency and promising that all those who would obey that gospel plan, which contained the words of eternal life, eventually would be brought back into the presence of the Father and the Son and receive eternal life.

In the meridian of time, Jesus Christ came into the world; and in three short years' time of public ministry he marked out the pathway which leadeth unto eternal life. In other words, by the life he lived and through the teachings he gave, he proclaimed to the human family the gospel plan of salvation, assuring exaltation to everyone who proved faithful in doing "all things whatsoever the Lord their God shall command them." (Abraham 3:25.) And then, having been rejected by his own, he was crucified, dying as a ransom for the sins of the world.

As was so beautifully explained by President Clark in his address a few moments ago, early on that first Easter morning, Mary Magdalene and others of the women from Galilee who loved Jesus very much went to the tomb for the purpose of giving the Master's body a more proper burial. As has been pointed out, upon finding the tomb empty, all the women returned to Jerusalem except Mary Magdalene. She lingered near the doorway of the tomb weeping, and then she looked inside. There she saw two angels dressed in white and heard one of them declare:

> . . . I know that ye seek Jesus, which was crucified.
> He is not here: for he is risen, . . . (Matt. 28:5-6.)

Thus, as had been predicted by the holy prophets even from the very beginning, Jesus Christ, the Savior of the world, had broken the bands of death. He had now overcome the tomb and the grave and thereby had given assurance to the human family that as he had risen from the grave, each of us also shall rise from the grave and take upon ourselves immortality.

The holy prophets had proclaimed that Jesus Christ was the Lamb of God slain from the foundation of the world; that he would die and rise again; and that every man, woman, and child—bond and free, rich and poor, righteous and wicked—would receive immortality as a result of his atoning sacrifice.

Regarding this vital subject, the Lord revealed the fact to the Prophet Joseph Smith that through the redemption of the Only Begotten Son the human family would be raised from death

> . . . in immortality unto eternal life, even as many as would believe;
> And they that believe not unto eternal damnation; . . . (D. & C. 29:43-44.)

Amulek declared that resurrection or immortality would come to

> . . . all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . .
> [And at the resurrection or the receiving of immortality]
> . . . the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death. (Alma 11:44, 41.)

The other part of that great scripture, previously quoted, is:

> For behold, this is my work and my glory—to bring to pass . . . the eternal life of man. (Moses 1:39.)

Eternal life is very, very important. A careful study of the scriptures reveals the fact that it is the most desirable and important thing of all that exists.

In modern revelation we read: "Behold, he that hath eternal life is rich." (D. & C. 6:7; 11:7.) The Doctrine and Covenants also states that " . . . eternal life . . . is the greatest of all the gifts of God." (*Ibid.*, 14:7.) Therefore, eternal life is the blessing that comes to the individual who keeps the commandments in their fulness.

Since eternal life is the greatest of all of God's gifts to man, it should be of more importance and much more worth while to you and me to put forth every effort to attain eternal life than it would be to accumulate a million dollars, or even a million, million dollars, or to rise to any position of leadership in this world, or to gratify any or all of our mortal desires.

A careful study of the statements on this subject found in the scriptures, especially those found in the Doctrine and Covenants, reveals the fact that eternal life is the gift received by husband and wife who are married for eternity, and has reference to their power of eternal increase or a continuation of the seeds forever and ever. Also, exaltation may include less than a continuation of the seeds and Godhood may convey a slightly different shade of meaning. In many of the quotations in the scriptures, "eternal life" and "life eternal" are also used with meanings closely akin with those other words or phrases. Therefore, all of those terms, although possessing slightly different shades in meaning, seem to lead to a similar final goal. In order to come to a more thorough understanding regarding the meaning of those terms, we shall refer directly to latter day revelation. In Section 131 of the Doctrine and Covenants, it is written:

> In the celestial glory there are three heavens or degrees;
> And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];
> And if he does not, he cannot obtain it.
> He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (*Ibid.*, 131:1-4.)

Section 132, that marvelous revelation on celestial marriage, explains and clarifies the quotation I have just given, and also tells definitely what is meant by eternal life, exaltation, etc. In that revelation the Lord has informed us that if a man and a woman, members of the Church of Jesus Christ, refuse to enter into God's holy order of marriage, but accept instead a man-made order, and if this man and woman live all of the other principles of the gospel sufficiently well to go to the celestial glory, they will not attain exaltation. To quote the words of the Lord as received by the Prophet Joseph Smith:

> . . . they . . . are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.
> For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:16-17.)

We also read in the same revelation that if a man and a woman enter into the holy covenant of marriage, according to God's law, and are sealed by the Holy Spirit of promise, living in accordance with the covenants made therein, rendering obedience to all of his commandments and enduring faithful to the end, they shall rise in the resurrection and be assigned to dwell with the Lord in the celestial glory. And then the revelation states:

> . . . they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (*Ibid.*, 132:19.)

The Prophet Joseph Smith points out that this "continuation of seeds forever and ever," means to have children in the celestial glory.

To continue the revelation:

> Then shall they be gods, because they have no end; . . .
> Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.
> For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (*Ibid.*, 132:20-22.)

And then the Lord explained the meaning of eternal lives. He said:

> This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. . . . (*Ibid.*, 132:24.)

Now how can we come to know God fully and completely? Such a knowl-

(*Continued on following page*)

edge or status cannot be obtained completely in this world. A full knowledge of God can be attained only in the celestial degree of glory by those who ultimately become as he is. When one thinks as he thinks, acts as he acts, attains power comparable to that enjoyed by him, then that individual has attained exaltation or eternal life. To such a person, Jesus has promised: " . . . all that my Father hath shall be given unto him." (*Ibid.*, 84:38.)

The question of importance which lies deeply imbedded in the hearts of each of us is: How may we gain eternal life?

Jesus Christ, our Lord and Master, came to the earth and pointed out the path which leadeth to eternal life; and he commanded us, saying:

> And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God. (*Ibid.*, 84:43-44.)

A summary of Jesus of Nazareth's teachings regarding the pathway that leadeth to eternal life is as follows:

First, we must have faith, faith in Jesus Christ and in the gospel plan which he promulgated;

Second, we must repent of all our sins;

Third, we must be baptized by one having proper authority;

Fourth, we must be confirmed members of the Church of Jesus Christ and receive the Holy Ghost;

(Then, according to Nephi, we have entered through the gateway into the kingdom of God and are now on the " . . . straight and narrow path which leads to eternal life." [2 Nephi 31:17-18.])

Fifth, we must receive the Holy Melchizedek Priesthood and honor and magnify that priesthood;

Sixth, we must enter into the law of celestial marriage and keep all of the covenants made therein;

Seventh, we must demonstrate to the Lord through the lives we live and by rendering obedience to his commandments that we are willing to consecrate all we possess—our talents, our time, our means, and our very lives if need be—to the upbuilding of the Church and kingdom of God here upon the earth and also to the salvation of his sons and daughters;

Eighth, we must continue to press forward with unshaken faith in the words of Jesus Christ, whether spoken by himself or through the mouths of his prophets, proving faithful in keeping all of the commandments, pressing "forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men," and enduring faithful to the end, then, according to the promise of the Eternal Father, we " . . . shall have eternal life." (*Ibid.*, 31:20.)

Thus, if we prove faithful in walking along the pathway enumerated in those eight points, " . . . feasting upon the word of Christ, . . . [for] there is none other way nor name given under heaven whereby man can be saved in the kingdom of God," (*Ibid.*, 31:20-21) then our election shall be made sure, with the glory of eternal lives as our reward; and then, as the revelation previously quoted states, those faithful ones " . . . shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads." (D. & C. 132:19.)

I would like to bear my testimony, which testimony has been given to me through the power of the Holy Ghost. I know that Jesus is the Christ, the Only Begotten Son of God. I know as I know that I live that he died for you and me, and on the third day he was resurrected, thereby breaking the bands of death and giving immortality to the human family. I have a strong conviction that some of God's children will rise through immortality to eternal life and others will rise through immortality to eternal condemnation. It is also my testimony that through the blood that Jesus shed and the sacrifice that he made, he atoned for the sins of those who receive him and keep his commandments; but, on the other hand, as Jesus of Nazareth declared, those who will not receive him and repent and keep his commandments will be required to suffer even as he, the greatest of all, suffered; and his suffering was so intense that it caused him " . . . to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit." (D. & C. 19:17-18; Mosiah 3:7; Luke 22:44.)

I know also that if we will render obedience to all the commandments given us by our Lord and Savior, Jesus Christ, and also those given through his holy prophets, someday we will come back into the presence of God and hear the voice of the Lamb, saying: "Well done, my beloved servants, enter ye into your exaltation"; and as King Benjamin has said, through the covenants we have made and by taking upon ourselves his name, we become sons and daughters of Jesus Christ and shall dwell with him eternally in the celestial degree of glory. (Mosiah 5:6-10.) This blessing and glory will be ours if we press forward "with an eye single to the glory of God" and endure faithful to the end. (D. & C. 4:5; 82:19.)

May our Eternal Father bless us as Latter-day Saints, who are now on the pathway which leadeth to eternal life, that we will be diligent and faithful in all things and eventually receive that great blessing which is "the greatest of all the gifts of God," namely, eternal life, I humbly pray, in the name of Jesus Christ. Amen.

Fifth Session, Sunday Afternoon, April 5, 1953



Mark E. Petersen

A Work of Conversion

by Mark E. Petersen
OF THE COUNCIL OF THE TWELVE

May I read again the beautiful words which have just been sung to you by our wonderful choir.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. (Psalm 23.)

That is a great testimony. I am grateful that the choir sang this number, giving this testimony of the psalmist because this has been a conference of

testimonies—testimony after testimony to the divinity of the Lord Jesus Christ, testimony after testimony to the goodness of the Lord our Father to all men who will follow him and really make him their shepherd. People who thus follow him, testify anew day by day indeed that the Lord is their shepherd; they shall not want and say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

I remember also that this choir has sung words from Isaiah, "All we like sheep have gone astray." (Isa. 53:6.) And then I remember this beautiful story of the Savior:

> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
>
> And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.
>
> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matt. 18:12-14.)

The work of the Church is a work of conversion. This has been well demonstrated by the testimonies and the wonderful addresses which have been given here, and by the appeals which have been made for further conversions. We seek for conversion of ourselves, of our children, and of all mankind who will listen to us—conversion to the point where we and they will be willing to accept the teachings and commandments of the Lord our Savior and by following them work out our salvation. As the Lord says here, " . . . it is not the will of your Father which is in heaven, that one of these little ones should perish." (*Ibid.*, 18:14.)

But in spite of all the work that is done in the Church in the way of conversion and teaching, and so much wonderful work is done, there are some instances where people go in reverse and fall away. Sometimes they accept the teachings of false leaders and false teachers who lead them astray.

Often I have asked myself why it is that some people apostatize from the truth. I have never believed that a person falls away suddenly, all at once, any more than a person who has been righteous and honest all his life would go out and suddenly rob a bank. There is some preparatory work done in advance. There is some "softening-up" process which leads to the apostate condition. Big sins generally are preceded by little ones, and I believe that this is true with respect to people who fall away from the truth.

Seeds are sown, seeds of doubt, disbelief, distrust, disrespect. These seeds are watered; they are nurtured, and finally they become fully developed until they produce their evil fruit.

Who sows these seeds of doubt and distrust? They are sown in many ways. I might mention a few.

I have heard of a man who claims to be a very good Latter-day Saint. He claims that he loves the Church, but he also loves the world, and he lives as close as he possibly can to the line of disobedience without actually violating the letter of the law. He does not realize that he must avoid even the very appearance of evil. He does not realize, possibly, that by living as close to the line of disobedience as he can, he sows seeds of doubt and distrust in the minds of others.

There are those who live in open rebellion against the word of God and violate the commandments continuously and intentionally, and of course they always leave doubt in the minds of others, with some disrespect for them themselves.

And then there are the seeds that are sown by some of our teachers and preachers within our own organization, who like to advance some new doctrine, or some new interpretation, or some speculative theory, or advance something that is sensational, because to advance the sensational seems to feed their ego inasmuch as they become the center of a discussion.

Most of our teachers and preachers are wonderful. They teach the truth; they bring about conversions in the minds and hearts of those who listen to them. But there are these few teachers who sow seeds of doubt by speculative and unsound doctrines, and as they do so they "soften up," to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among them.

It is my full belief that whenever any of us accepts a position of any description in the Church, we accept along with it the responsibility of that office, whatsoever it may be. I believe that if a person accepts a position as a teacher in one of our organizations, or if he accepts the responsibility of preaching from the pulpit, such person accepts the responsibility which goes with that call. He becomes a representative of the Church in that position. Every teacher and every preacher therefore is duty-bound, upon accepting such a call, to represent the official views and doctrines of the Church, and to teach those official doctrines in his class or from the pulpit, with the one thought in mind that conversion is to come about in the hearts of those who listen to him. I do not believe that conversion to the truth comes through the teaching of half-truths or untruths.

Our classrooms and our assembly rooms have been built at great expense with only one thought in mind, and that is that in them we may teach the truth so that we may convert those who come there, so that they in turn will live the gospel and work out their salvation in the earth.

I do not believe that the classrooms or the pulpits of our Church are for laboratory purposes in which to experiment with new doctrines and speculative notions. They are exclusively for the use of those who are willing to convert men and women and boys and girls to the truth.

There is only one man in all the world who has the right to introduce a new doctrine to this Church, and that man is the President of the Church. So teachers, until you become the President of the Church, will you be willing to content yourselves with the present officially accepted doctrines of the Church?

I do not believe that we can escape the responsibility of starting someone off on the wrong way if we teach wrong principles. I do not believe that any of us can afford to take that responsibility.

I do not believe, therefore, that we can bring into our classes or our sermons views and doctrines which are not accepted and officially advocated by the Church.

I do not believe that any teacher in any organization has the right to discard the prescribed lesson course and substitute in its place magazine articles, philosophical discussions, lectures, or any other extraneous matter.

I do not believe that we can bring into our classrooms or sermons the philosophies and doctrines of uninspired men of the world, no matter how well educated they may be, and present them as accepted truth.

I do not believe we should accept every theory advanced by men of science as though it were true. These men change their minds much too often for that.

I do not believe we should bring into our classes and sermons the doctrines of other churches and teach them as accepted truth.

I do not believe we should teach the doctrines of the British-Israel or similar organizations, sensational though they may be, presenting them to our people as though they were true.

I do not believe we should give time in our classes to discussions of the alleged interpretations of the measurements of the Great Pyramid of Egypt, fantastic and unreliable as they so often are.

I do not believe we should accept the current views that the lost ten tribes have been found in the northern nations of Europe, or that they have been named, indexed, and classified.

I do not believe that we can accept the peculiar notion that the mythical Odin of the North was in reality the Savior of the world performing his work among the northern nations of Europe or the ten tribes.

I do not believe we should give credence to the highly speculative theories about Book of Mormon geography.

I do not believe that there were two Hill Cumorahs, one in Central America and the other one up in New York, for the convenience of the Prophet Joseph Smith, so that the poor boy would not have to walk clear to Central America to get the gold plates.

I do not believe we can be good Latter-day Saints and question the integrity of Joseph Smith.

I do not believe we can be good Latter-day Saints and question the testimony of the eleven witnesses of the Book of Mormon.

(*Continued on following page*)

I do not believe you have a testimony of the truth if you question the accuracy of the translation of the Book of Mormon.

I do not believe you have the facts or are being honest with yourself if you question the Manifesto as it appears in the Doctrine and Covenants.

I do not believe we should try to establish our personal fads as Church doctrine. I do not believe my eternal salvation will be affected in any way if I eat white bread or white sugar. I do not believe the doctrines of the Church are in any way involved in whether my whole wheat is stone-ground or steel-cut.

I do not believe we can be good Christians, regardless of the denomination, if we refuse to believe that Jesus Christ died on the cross. I do not believe anyone can be a good Christian, regardless of denomination, if he questions the reality of the literal, physical resurrection of Jesus Christ on the third day after his crucifixion.

I do not believe we can be good Christians of any denomination and reject the Old Testament. I do not believe we can be good Christians of any denomination and reject the epistles of the New Testament.

I do not believe we can be good Latter-day Saints, or that we are loyal to this Church, if we accept alleged revelations of men and women who claim to have received them for the membership of the Church when we know that the Lord designates the President of the Church as the only one on earth to whom he will reveal his mind for the Church at large.

I do not believe that we can be good Latter-day Saints or good Christians of any denomination and accept the teachings of some that death was a mistake, that it can be avoided, and that we can achieve immortality without passing through death, just by following the teachings of some false prophet.

I do not believe that we can ignore the teachings of the Savior when he said,

> . . . there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.
>
> For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. (3 Nephi 11:28-29.)

On the other hand, I do believe most positively that if we bring false teachings into our classes or sermons we do our people a great disservice, for we confuse their minds, we make them doubt the truth when it is given to them, and we "soften them up" for the attacks of apostate teachers who come among them.

I do believe positively that whenever we teach any speculative notion or try to unravel any mystery, or advance any doctrine not accepted by the Church, we contribute to the spiritual delinquency of those whom we influence.

I do believe that whenever we by our acts or our teachings reflect discredit upon the Church or its doctrines, we contribute to the spiritual delinquency of those about us.

I do believe that God will hold us accountable for every act and word by which we contribute to the spiritual delinquency of other people.

I do believe that the President of the Church is in very deed the mouthpiece of God on earth, the prophet, seer, and revelator of the Lord, and that he and he alone has the right and power to give to the Church any new doctrines or new interpretations of existing doctrines.

I do believe that Jesus Christ is the Son of the Eternal God, Creator of heaven and earth, that he died on the cross and was resurrected the third day, literally and physically.

I do believe positively that as we all die, even so, through the power of Jesus the resurrected Christ, we, too, will literally and physically be resurrected.

I do believe that the revealed doctrines and teachings of the Christ will save us without any additions by unauthorized persons.

I do believe that the Lord has given to the Latter-day Saints a fair amount of intelligence. I do believe that he expects us to use that intelligence in studying his revealed word and following his prophets here on earth, so that we will not be tossed about by every wind of doctrine.

I do believe that he expects our teachers and preachers to use the common sense he has given them to teach the simple truth which saves, rather than the speculations and theories of men, which only confuse the mind and lead some of our people right out of the Church.

I do believe that by proper teaching of the revealed truth we can convert ourselves and our children and all others who are willing to listen to us.

I do believe that people are converted to the truth only by the truth and not through the teaching of half-truths and untruths.

I do believe that only in loyally teaching and living the true principles of the gospel can we fulfil the responsibility which God has given us, and this is my testimony in the name of Jesus Christ. Amen.



Alma Sonne

BOOK OF MORMON A GREAT CONVERTER

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, I hope all the teachers in the Church will have available to them, the splendid discourse delivered by Elder Mark E. Petersen. I believe the spirit of the anti-Christ is rampant in the world and is asserting itself as never before. That places upon the Church of Jesus Christ of Latter-day Saints a great responsibility because it is our mission to preach Jesus Christ and him crucified.

In this great conference of the Church at this season we are celebrating two great events, as I see it. The Easter time, commemorating the resurrection of the Lord Jesus, and the organization of the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. I have before me the statement made by Joseph Smith, the Prophet, relative to that first organization meeting, where six humble men met together and initiated the great movement which is going forward so rapidly today. The Prophet writes:

> Having opened the meeting by solemn prayer to Our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints," after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us

to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. (*D.H.C.* 1:77-78.)

I need not tell you, my brethren and sisters, that the Church, commenced with such a humble beginning, grew and prospered. The organization was completed with Apostles, prophets, high priests, seventies, elders, priests, teachers, deacons, patriarchs, and bishops. It was the only Church on the earth thus organized, even though these callings in the priesthood existed in the Primitive Church.

I observed that in the account given of this meeting, three important procedures were introduced: first, the principle of common consent that no man can preside in the Church without the consent of the membership; second, the introduction of the sacrament of the Lord's supper which was very appropriate because the first principle of the restored gospel is faith in the Lord Jesus Christ; and third, the ordinance of laying on of hands for the gift of the Holy Ghost when a person is confirmed a member of the Church, or, when he is ordained, or set apart, for any responsibility in the Church.

The Church, organized in this manner, has from its very beginning felt a strong urge—an impelling motive, to preach the gospel in all the world, and to build up God's kingdom upon the earth.

Not long ago, in Gordon B. Hinckley's book, *What of the Mormons?*, I read the dramatic account of Samuel H. Smith's missionary journey in the region near his home. It was probably the first missionary undertaking in this dispensation. Samuel was nineteen years old and a brother of the Prophet Joseph Smith. He carried with him copies of the Book of Mormon in a knapsack thrown over his shoulders. After walking twenty-five miles the first day he was refused lodging by the innkeeper. Continuing his journey the next day he called on Reverend John P. Greene, a Methodist minister. Reverend Greene accepted a book but refused to buy it. During his absence while visiting his circuit, however, his wife read the book, and like many others, was deeply impressed. Mrs. Greene urged her husband to read the book. This he did, and as a result both joined the Church.

Samuel H. Smith returned from his mission, somewhat discouraged, feeling that he had failed. But, unknown to him, the book had fallen into the hands of Brigham Young. He read it and began to investigate Mormonism. He did so for two years, and then he, too, joined the Church. Samuel H. Smith's mission had not been a failure. The book distributed by him and others, also fell into the hands of Dr. Willard Richards of Boston, Massachusetts, who, when he had read the first page, remarked; "Either God or the devil wrote that book." When he finished the book, he concluded it had come from God, and he, also, joined the Church.

Later, the volume was read by Parley P. Pratt, a minister in the Campbellite Church. He was similarly impressed and joined the Church to become one of its outstanding missionaries. I read his testimony: "As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true as plainly and manifestly as a man knows and comprehends that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices, and toils of my life."

Parley P. Pratt took the book to his brother, Orson Pratt, then a young man nineteen years of age. He, like the others, read the book and became a convert and a great power in the Church.

One of the mission presidents stated yesterday that twenty-five percent of the converts in his mission were brought into the Church through reading the Book of Mormon. Surely, it is a powerful book. It is a great converter. It should be read and studied by all Latter-day Saints, for it will strengthen their faith and give them courage and hope to go forward in the great work of the Lord.

The Church from its very beginning in this dispensation has put forth every effort, it seems to me, to tell the world about the restoration of the gospel and the mission of Joseph Smith, the Prophet. This impression came to me with great force as I read an epistle to the members of the Church under date of April 7, 1851. This was less than four years after the pioneers entered the Salt Lake Valley. The epistle was signed by Brigham Young, Heber C. Kimball, and Willard Richards, and was addressed to the "Saints scattered throughout the earth."

I learned from that epistle that all of the Twelve Apostles were then abroad except Wilford Woodruff and Ezra T. Benson. Their president, Orson Hyde, was in Kanesville, Iowa; Parley P. Pratt was on his way to Chile, his mission was to all the lands bordering the Pacific Ocean; Orson Pratt was somewhere in the States on his way to the valley to become associated with the University of Deseret; John Taylor was in Boulogne, France, "preaching, publishing, and translating"; Lorenzo Snow was in Italy, visiting the Italian states; Erastus Snow was in Copenhagen, Denmark, where he was translating the Book of Mormon; Franklin D. Richards was presiding over the British Mission with headquarters in Liverpool, England; Amasa Lyman and Charles C. Rich were on their way to the Cajon Pass; and George A. Smith was presiding in Iron County. All of them were preaching the gospel "to every nation, kindred, tongue and people." What better evidence could they give of their sincerity and integrity? The best leadership of the Church was surely needed here in the valley, where the foundations of a great commonwealth were being laid; cities, towns, and villages were being laid out and settled; churches and schools were being erected; and roads and bridges were under construction. But the paramount obligation resting upon the Church then as now was to preach the gospel and to proclaim the divine mission of the Prophet Joseph Smith. In this tremendous responsibility the leaders of the Church have been diligent and determined. May we be given the faith and the understanding to continue in this great enterprise and thus discharge the solemn obligation resting upon all of us, I pray in the name of Jesus Christ. Amen.



S. Dilworth Young

Need of Missionaries

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

By the Spirit of the Holy Ghost, about whom my fellow council member spoke so movingly this morning, I can bridge the nineteen hundred odd years between our day and the time of our beloved Lord. By that Spirit I can go with him as he walked the hills of Judea; I can follow him to the cross; I can hear the discussion at Emmaus and can enjoy the perfect love for him which his disciples felt after his resurrection. That event we celebrate today. While the distance in time through the years has been long, it seems but a short time because of this Spirit. I am grateful to have a testimony which speaks to my heart that he was indeed resurrected. Because of that resurrection, I may have hope, hope for eternal life.

So also may I enjoy the feeling and knowledge of how my brethren felt when they heard that on that immortal day 133 years ago, a new prophet was in the earth, and that he indeed had seen his Redeemer and had been told that through him, he being faithful, would come the restoration of the ever-

(*Continued on following page*)

lasting gospel. By the Spirit the vision of that day becomes very real.

We sit here today, comfortable, because of those events and because of our belief and acceptance of them. And on this day, which is Easter, I wonder now, what of the future. We can think of the past; we can enjoy it; but our future depends upon us, and that future is bound up in what we intend to do about preaching this gospel to the nations of the earth.

Did you hear, as I heard yesterday, the statement made that we had a number slightly over two thousand missionaries? As I recall it, a year or so ago there were over six thousand. That gap should be filled. And personally, I can see no reason why it should not be filled. The men with the power to catch up the number sit in this Tabernacle under the direction of the Presidency of the Church. The bishop of the ward shall call upon people who he thinks might be able to go on missions; the stake president will interview them and then pass their applications on to the General Authorities.

It should not be a hard thing, from fifteen hundred wards, to find four thousand people. It is only three for each ward on the average. In the days of our poverty, can you see two missionaries, who had less apparent reason to have faith than we have, starting out on a mission which they had been told to fill in England? They go off in a wagon, hardly able to stand. On the way they meet a brother who is felling trees, barefooted. I suppose he does not want to do it barefooted, but he does not have any shoes. He says, "I have nothing to give you, but here is a purse." You and I, in our modern way of looking at things, might say, "Well, what is the good of a purse?" But they take it and thank him and go on. A little farther along the road, they meet another one, equally poverty-stricken, equally poor. He says, "I have nothing much to give you; what do you have?" And one of them speaks up and says, "Well, we have a purse." "Good, I have a dollar to put in that purse." And so he gives them his only dollar. One of those men said later, "From that moment on, that purse was never empty. As I needed, I could take from it that which was necessary."

It befalls my lot to interview, occasionally, missionaries, in the days of our prosperity. A few weeks ago I had a young man come into the office to be interviewed. I said to him in the course of the conversation, "Who is going to support you on this mission?"

And he said, "My mother."

I said, "Is your father alive?"

"No, sir, he is dead."

"Can your mother do it?"

He said, "She cannot, but she will."

There is no doubt in my mind that she will.

Many of the boys who go out, go out that way, because somebody has enough faith to know that in the Lord's work the way opens.

I think I shall recount to you, so that you will not overlook others besides widows' sons, an experience had by one of our co-laborers, which was related to me a few days ago. I hope he will forgive me for mentioning it. President Grant, from this pulpit one time, invited men to become missionaries, and said, in effect, too, that that did not exclude stake presidents and bishops. And one of these brethren, a bishop, went home and said to himself, "Well, I guess that must mean me. I am a bishop, and the President of the Church said bishops were not excluded." He had a family of several children, a prosperous growing business, but he laid it aside and accepted a mission and was gone several months, preaching the gospel, because he thought the prophet of the Lord meant him, personally.

Now, he took that to himself. The prophet did not point his finger at him, but hearing the word he applied it to himself. I think we must apply it to ourselves, now. If we can not obtain twenty-year-old boys, can't we have some thirty-year-old men? If we have eighteen thousand or so seventies, could we not find four thousand of them? They are minute men. I believe we can.

And, of course, the Presidency have pointed out several times, in my hearing, that we do have in the foreign mission fields able people who can already speak the languages, ready and willing to serve. They can do that one thing which we can't do; that is, interpret to the people our beliefs in terms of that language. They are unable to go because they have not the way to finance themselves.

I know they can be financed. President McKay suggested last night that they should be partially financed, because they ought to make some contribution themselves or their folks ought to help them, too. But we can take care of the difference easily.



It occurred to me one time that in every stake there are between eight hundred and twelve hundred families. I said to the members of one stake, in a quarterly conference, "Why, if you went to only one movie a week, you would be able to save the difference, from the two movies you usually attend." One little boy on the front row piped up and said, "I go to three."

Staying away from a movie a week, would make it possible for every stake in this Church to supply anywhere from eight to twelve of those foreign-speaking members of ours, and no harm would be done.

I used to work in an organization which builds character in boys. Its main object is to have them do things, many times repeated, in order to learn. We had a motto which we tried to instil into those boys. It reads, "Do a good turn daily," the idea being that if a boy does it every day he will soon have the habit of doing it.

The actual builders of the characters of your children are not the organizations, but you parents: you can build into your children whatever you want to. Do you want your children to become missionary-minded? Do you want them to believe they ought to be missionaries when they grow up? Then have them do things now which will bring to their minds the work of our missionary system.

May I suggest something? You farmers—why do not your boys this year have one row of potatoes which, when harvested next fall, will be given to the missionary fund of the Church? No harm is done; nobody is hurt. You beet farmers, why not one row of beets your boys and your girls can harvest, and let that portion apply? You men who raise hay, why not a quarter or half an acre dedicated to the Finnish Mission? You sheep men, have your child raise a lamb, dedicated, when it is fattened and killed, to one of the German missions.

You folk in California—one nut tree, one orange tree, your children dedicating it and talking about it and picking the fruit, saying all the while, "This is for the missionary system." Nobody is harmed; your income has not shrunk; and the fund is increased to where we can actually do the business.

Yes, and you folk in the cities—the car can last another year; the suit of clothes can go another year; desserts served less often; a bottle on the pantry shelf labeled "missionary fund" and the trick is done, and the children are conscious of it. We then have back again our six thousand missionaries, and more, too. In the time of our poverty we could do it. Why cannot we do it in the time of our prosperity? There is so little poverty in the Church. There is so much prosperity.

May the Spirit of the Lord dictate to each of us our place, our duty, and our responsibility, I humbly ask, in the name of Jesus Christ. Amen.

Security Found In Living The Gospel



Thorpe B. Isaacson

by Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

PRESIDENT McKAY, President Richards, who is following the conference on television, whom we miss very much, President Clark, and my dear brothers and sisters: I enjoy very much listening to the sermons of the Brethren. They are comforting to me. They build me up in my faith and in my testimony. I love these Brethren, every one of them. I pray for them daily, as I beg of them and beg of you to pray for me, one of the most humble, I believe, among you. I know these men are true servants of the Lord. I bear testimony to you that many times I have felt and witnessed the inspiration from on high come to them when I little expected it. I came from the business world to meet with these brethren, practically strangers, and I didn't know it was possible to love men as I have learned to love them, and as I know they love one another. I pray that I might have the right attitude and the right spirit while I occupy this position, so that I can receive the favor of the Lord and his sustaining influence and power. I shall be grateful to you if I can have an interest in your faith and prayers because I know I need the blessings of the Lord, and I will be grateful to you for your kindness, your co-operation, and your love.

This is a frightening experience, especially for me. The spirit here today has been beautiful. It has been uplifting, the spirit of brotherhood, and the spirit of love. I am sure that all of our young children today, on this particular day of Easter, have enjoyed what it means. My own little grandson came at noon just as I was leaving, only five years of age, but he had some Easter things, and I said, "What are those things, Bodie?" And he said, "O, it's Easter for my Jesus." How grateful we should be for that kind of lesson that is taught to the youth of this Church.

There are problems in life that come to all of us. The day and age in which we live has brought forth some new theories, new standards, and there is a feeling that we should perhaps be more concerned about the word *security* than about other things in life. Now the true feeling of security is a wonderful feeling, but there is a great deal more to security than just the longing for it. We make our own security in a large degree, at least we should, both spiritually and temporally.

Sometimes incidents happen in the lives of men that disturb them, and they may become irritated, and then they may start finding fault, and then they become critical, and before long they may become bitter, and at that time we lose the finest things in life. True, the world is not at ease. We have been at high tension for a number of years. We have seen great changes. We have just finished a very bitter political campaign. There has been prejudice develop, misunderstandings develop, but it is best that we forget them entirely.

Real security to the members of the Church of Jesus Christ of Latter-day Saints will come to us as individuals through the living of the gospel of the Lord Jesus Christ. In the gospel are found the laws of truth, the laws of mankind, and if we live the principles of the gospel, the security that men seek and the security that men desire will come to each one of us. If we are not careful, however, living under these particular times and under this atmosphere, we may lose track of some of the finer things of life, and allow someone to mislead us. We may develop prejudices. We may be led off the true course. None of this is the Spirit of the Lord. None of this is the gospel of the Lord Jesus Christ. It is the spirit of the adversary, working upon the minds and hearts and souls of men to discourage them, to cause confusion, to create antagonism and misunderstandings one toward the other.

In the gospel of Jesus Christ is found the complete law of happiness—the laws that govern our daily lives, the laws that we can follow without any hesitation or without any misgivings. As members of the Church, we need no security other than the gospel. If we live it, there will come to all of us everything that we may need and everything that we may desire, for the Lord has said,

> He that receiveth my Father receiveth my Father's kingdom: therefore all that my Father hath shall be given unto him. (D. & C. 84:38.)

The security in the gospel to the brethren of the Church is the kind of security that cannot be found anywhere else in the world. It is the kind of security that the world does not understand. This security is given to the brethren of the Church who hold the Holy Priesthood of God, the power delegated to man to act in the name and in the place of our Father in heaven here upon the earth in the building up of his kingdom. The power of the priesthood is the greatest power and the greatest force on the face of the earth. Talk about real security! That will be with us if we keep the commandments of the Lord, and if we keep the covenants that we have made with the Lord.

There is a security that comes to all members of the Church who have received the great Comforter spoken of by Elder Bruce R. McConkie this morning, the power and the gift of the Holy Ghost. And the Lord said regarding that great Comforter,

> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:
> Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

As members of the Church this type of security is the type of security that will be enduring and everlasting.

We must not expect perfection in the other fellow because we ourselves do not give perfection. We might be more tolerant with one another. Yes, we may have our differences, but we should have faith in our fellow men; faith in ourselves; faith in our friends and associates; and above all, faith in God our Eternal Father and in his Son, Jesus Christ; faith in the mission of the Savior who was crucified on Calvary.

When we talk of that, I wonder whether we stop to think of the great suffering that He was willing to go through for us. We should have faith in the mission of the Redeemer of mankind, the Savior of the world; faith in the mission of the Prophet Joseph Smith, truly an instrument in the hands of God in bringing forth the restored gospel that should make our lives sweeter, more tolerant, and more considerate. There isn't any teaching in the gospel that teaches us bitterness; in fact we are taught to be tolerant and forgiving and understanding. The Spirit of the Lord can be found in our own hearts. If we are out of harmony with the Lord, our spiritual well-being is not in accordance with the wishes of the Lord.

Yes, men may have their differences and often do, but these differences can all be settled if men will go about settling those differences as the gospel has prescribed the brethren of the Church to do. The Lord said,

(*Continued on following page*)

But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, [meaning the calling of angry names] shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if ye shall come unto me, or shall desire to come unto me, and remember est that thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (3 Nephi 12:22-24.)

Oh, brethren, if we can only follow that principle when we have our differences, they would fade away as the snow in the sunshine.

The doctrines taught in early times are real truths and principles. Time has worn well with them, and their victory stands firmly before the world. The security that men sought for in early years was that afforded by the blessing of opportunity.

The liberty of man may be circumscribed, his hands and his legs may be chained, and his body may be tortured, but as long as his soul is free to commune with God, he will never really become enslaved by any destructive force.

Men in the Kremlin who have had their satellites in Europe and Asia have been unable to date to permanently purge religion from their borders, and they will never purge the belief in God from the souls of men.

May we have the true Spirit of the Christ. May we remain faithful. We should never permit uneasiness or antagonism or bitterness to come into our souls. We must not judge too harshly unless we ourselves bear the mark of perfection.

Talking to the young people about that word *security* that we read so much about, an educator recently informed me of a survey that he had completed of a group of seniors to see exactly what was foremost in their minds, and he asked them about twenty practical questions as to what was really their greatest concern. He asked them whether they wanted to start in business and work their way up, or whether they wanted to go into the government service, or whether they wanted to render social service, or missionary service, what they thought of their fellow men, what they thought of opportunities and security, and to his surprise, a large group of those young men interviewed listed the thing that was uppermost in their minds was that of security. They were not concerned too much about opportunity, and yet in this land, men have prayed that we would have opportunity, and we have been blessed abundantly with opportunities. Our grandparents never thought of that word *temporal security.* They were willing to make their own. All they desired and prayed for was the opportunity to do so.

My association and some of my assignments have brought me in contact with fine men who for some reason or other have become inactive in the Church, and I want to bear you my testimony that I have seen these men literally changed. I want to tell you that when the gospel of the Lord Jesus Christ touches the souls of men, they are transformed into real, humble servants in his work. No man when he is humble and prayerful can resist the Spirit of the Lord if he will put himself in tune with communication with the Spirit of the Lord. And as the poem states from Boubar

Great Master, touch us with thy skilful hand.
Let not the music that is within us die.
Great sculptor, hew and polish us,
Nor let hidden and lost thy form within us lie.
Spare not the stroke, Do with us as thou wilt,
Let there be not unfinished or marred.
Complete thy purpose that we may become thy perfect image,
For thou art God, our Lord.

I know that Joseph Smith is a prophet of God. I am grateful for the mission of his brother, Hyrum. Oh, what a brother! An elder brother to the Prophet. What a lesson he could preach to all the brethren of the Church, brothers, I mean, in families. He stayed with the Prophet until his death. I know that Joseph Smith and Brigham Young were true prophets of God. I know it by the dictates of the Holy Spirit and by the gift and the power of the Holy Ghost. I know that all the Presidencies and Apostles from that time to this have been called of God, and divinely called, and that they are inspired each day of their lives. I know that President David O. McKay is a true, living prophet of God, and that he does receive inspiration and revelation from on high, and that the Lord reveals his will to him and that the Lord has protected him as though in the hollow of his hand.

May we keep the covenants that we have made with the Lord. It is my testimony that there is no enduring security other than the gospel of the Lord Jesus Christ. This security will comfort our hearts; this security will sustain our souls. God grant that we may remain faithful, that we may keep the lines of communication open so that not alone in time of need, but every day of our lives we can humble ourselves, as Brother Christiansen talked about yesterday, that we can go to the Lord, that we will not have to face the problems of life alone. Our big problem is to keep ourselves in tune with the Spirit of the Lord so that we can hear the dictates which prompt us through the power and the gift of the Holy Ghost; this I humbly pray for in the name of Jesus Christ. Amen.



Matthew Cowley

The Faith of a CHILD

by Matthew Cowley

OF THE COUNCIL OF THE TWELVE

I WOULD like very much to welcome my friends who have come from far-off Hawaii, to this conference, *Aloha mai, aloha nui loa.*

Yesterday morning, had I been called upon to speak, I would have attempted to speak about the integrity of the home. Had I been called upon yesterday afternoon, I would have talked about this nation under God. Had I been called upon last night in priesthood meeting, I would have urged the brethren to keep in training with respect to the priesthood which they hold. Had I been called upon this morning, I would have talked about John the Baptist who was the forerunner of Christ, whose resurrection we commemorate this day. But I was told this morning that an inquiry had been made about when I was going to speak so that a little friend of mine could listen in, and so I am going to talk about my little friend, my little friend, Joe, who is in the polio ward of the county hospital.

A few weeks ago I went with a young bishop to visit Joe. I did not know how old he was, I could not see how large he was, all I could see was his head protruding from an iron lung. He was unconscious. He was afflicted with polio and double pneumonia. When we went in, the nurse placed robes on us, and we had to put masks over our faces. We prayed over little Joe. Two weeks later we called again at the hospital and asked if we could see the little lad. The nurse said, "yes," and when she called him, he came running up the hall to meet us.

I said, "Do you know who I am?" He replied, "Are you Brother Cowley?" I said, "Yes." He then said, "I was

unconscious when you came before, wasn't I?" "You certainly were," I said, and then he replied, "No wonder I don't recognize you."

He took us into his room, and lying in an adjoining bed to his was another young chap, twice the age of Joe. And after visiting for awhile, we were about to go when little Joe said, "Wait a minute, don't forget my partner." I said, "What do you mean?" And he said, "You pray over my partner, and then he can thank you for a prayer the same as I did."

And so we turned to his companion, a young lad sixteen years of age, stricken with polio, and he said, "I would like a blessing. I am a teacher in the Aaronic Priesthood in my ward." And so we blessed Joe's partner. Two weeks later we called back again. On this visit little Joe was rather sad, and we asked him what was the matter. He said, "I am lonely. Maybe I shouldn't have asked you to bless my partner. He got well too soon and has gone home."

Well, little Joe is probably listening in, and maybe he can see me on television as I speak, so I want to say to you, little Joe, we are thinking about you. We are praying for you. We have been told here by the great leaders of this Church that we should have a simple faith. Christ himself says that we should have faith like yours, the faith of a little child, and unless we have your faith, we cannot enter the kingdom of heaven. Joe, you are of the kingdom of heaven because yours is a faith which has not been tarnished by learning, by the wisdom of men. It is simple. And there are many of your companions down there with you. We are thinking of them. There are the little Joes and the little Janes who are there, some in iron lungs and some on rocking beds, some being fed with a spoon. We are thinking about them, and I know, my little friend, that your faith can do much to make them whole. And over in the other ward there are others, adults, those who are old enough to be your parents, who are reaching out for help because they feel that medical science may fail. And with your faith they can know that when medical science has to lay the burden down, the power and priesthood of God can pick that burden up and restore them to health and strength.

Up there in another ward of that hospital there is another sweet friend of mine. She is almost ninety-three years of age, still clear in her mind. I visited her on one of her birthdays, and at the side of her bed was a little vase of flowers. I read the card, "Many happy returns of the day from the Moose Lodge." She did not know anything about the Moose Lodge. All she knew about was the Church of Jesus Christ of Latter-day Saints. All she knew about was the years that she had spent in the temple of God, saying as the Master said to that thief upon the cross, "Today shalt thou be with me," (Luke 23:43) as she worked for the dead.

Joe, remind me that I must not forget her birthday this coming July. There must not only be flowers from the Moose Lodge, but there must also be flowers from the ward to which she belongs.

I also have another friend about whom I am thinking. She is not in the hospital. She is at a home. Her limbs are rigid. She cannot use her hands. She cannot walk. Her eyeballs appear to be frozen in their sockets. She has been that way for twenty-five years, and yet when I call on her, she laughs, or tries to; she tries to joke; she asks me to take her to a dance.

And so, Joe I am talking to you. I hope you are listening. There are many others like you, and we remember them, too. We may not have the time to call often. I know others who must not be forgotten. Oh, I am thinking of the sisters who live on the top floor of the Constitution Building, over here on Main Street. Some of them near unto ninety, who cannot get out, but who love the Church, who appreciate the blessings of the priesthood, and who are praying for you and for me, and for the brethren of this Church.

God bless the eight-year-olds of this Church, those who have been baptized. When you were baptized, Joe, you were not sprinkled; water was not poured upon you; but you, like the Master, to commence to fulfil all righteousness, were taken down into the water; and you were immersed; and now yours is the opportunity to follow in the footsteps of your Savior and be like unto him.

God bless you, my young friend, with the power of the priesthood of heaven. God grant that his Spirit may be and abide with you and with your partners down there in that polio ward. Thank your doctors and your nurses for me, they who are so kind and so gentle and so concerned about the restoration of health to you and your companions.

But, Joe, continue to rely upon your God. Whatever the results may be, you are of the kingdom of heaven. God grant that we may all have your faith, I pray, in the name of Jesus Christ. Amen.



—From a painting by B. Plockhorst

"Suffer Little Children to Come unto Me"



Joseph L. Wirthlin

THE LORD'S TENTH

by Bishop Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC

I SINCERELY trust, my brethren and sisters, that I might enjoy the inspiration of the fine, sweet spirit that has inspired the previous speakers. It is a glorious honor and distinction to hold membership in the Church of the Lord Jesus Christ.

Through the restoration of the Church and its establishment upon the earth, a part of the kingdom of heaven is upon the earth to prepare men for the second coming of the Prince of Peace, and hence, this great organization is one of divine government.

Brigham Young declared that the priesthood of the Son of God which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members and insure them of happiness hereafter.

One of the grand and glorious blessings of this great priesthood government is the fact that every man and young man who holds the priesthood of God, if he will fill his assignments rendering the service that is required of him, becomes an officer in the priesthood government of the Lord Jesus Christ.

The priesthood government of the Lord Jesus Christ is comparable in many respects to civil government. It has various departments. There is a department of education, a department of health, a department of recreation and culture, a welfare department, a judiciary department, and a finance department.

So, without going into detail with reference to all of these departments and their various functions, I should like to talk to you for a moment about the finance department of the priesthood government of the Lord Jesus Christ.

There stands at its head the prophet, revelator, and seer of the Lord Jesus Christ. He directs the great finance department of this government. The Presiding Bishopric are fiscal agents of the First Presidency, and the many bishops and presidencies of independent branches who receive the finances of the finance department are agents, too, and, under the direction of the First Presidency and various committees, disburse the same as the needs of the Church demand.

The sources of income for the finance department are four:

The first is tithing in cash; the second is tithes in kind; the third is fast offerings; and the fourth, commercial income of the Church.

I should like to discuss for a moment the commercial income of the Church. There are many people who are curious about it. Certain groups speculate as to what the wealth of the Church is, what its investments are, as to what the amount of the commercial income might be.

The commercial income of the Church provides funds to carry on the operation of the Church for approximately fifteen days out of the year, so you can readily see that it is an infinitesimal part of the funds that are needed to finance the program of the Church, particularly in view of the fact, as was stated yesterday morning, in the financial statement of the Church, some twenty-three millions were expended from tithing funds for various purposes.

Out of the question of commercial income, the question arises, "Why is the Church in business?"

We are in business to some extent because in the early days of the Church it was necessary for this organization to help establish industry; for example, in the days of President Brigham Young, most of the retailing of merchandise was controlled by those not of our faith. Exorbitant prices were charged. To solve the problem, a great mercantile institution was established for the sole purpose of selling merchandise to our people at a fair and equitable price.

At the same time, there was established what was known as mercantile co-ops. There was the Eleventh Ward Co-op established on the corner of First South and Seventh East; the Tenth Ward Co-op established on Eighth East and Fourth South; the Twentieth Ward Co-op on the corner of Fifth East and South Temple. These co-ops were also established throughout the settlements of the state for the sole purpose of providing merchandise for our people at the right price.

The Church, to some extent, is still interested in these pioneer enterprises. In the great mercantile institution established by Brigham Young and his associates, the Church still has a minority interest. There are literally hundreds of others holding shares in this great institution.

We are asked the question: "Why are we in the sugar business?" We are in the sugar business because of the fact that in the days of Wilford Woodruff, those who were engaged in the field of agriculture had difficulty in disposing of the kind of crops produced. Hay, grain, and livestock were not marketable. So, in order to solve the problem, the President of the Church and his associates gave consideration to several solutions.

Finally it was decided that sugar beets would grow in this area. The climate was right, and out of it there were established sugar factories that our farmers might have channels through which their products could be sold, and where, in return, they might receive cash income.

With reference to the establishment of the sugar industry, there was inspiration in it. President Woodruff made it a matter of prayer, and when he had a positive attitude toward the establishing of the sugar industry, there came to him light. When his attitude was negative, all was dark. There is no question but what the prophet of the Lord was inspired and directed in establishing the sugar industry to the end that our farmers might produce a crop which would bring to them a cash return.

The Church never was and is not the sole owner of the sugar industry, today, as there are hundreds of other shareholders.

The question is asked: "Why are we in the radio and television business?" Solely for the purpose that the voice of the Church might be heard over the air. I am sure our interest in the radio business has more than paid us many dividends in the opportunity provided by the Sunday morning broadcasts of our great choir, and the fine sermons of Elder Richard L. Evans, which are heard by millions of people, and in addition, the broadcasting of general conference.

I have met many people not of our faith who have declared: "My church is the Sunday morning broadcast of the great Tabernacle Choir and the sermon of Richard L. Evans."

It is true that the Church is interested in some real estate, most of which surrounds this block, purchased for the sole purpose of protecting the temple block from business that would be derogatory to the atmosphere and the spirit of the house of the Lord.

The Church has some interests in ranching projects which have grown largely out of colonization projects, particularly in Canada and Mexico.

A large ranch was purchased in Canada; parts of it were sold to our people who settled there; and out it there was left a large tract which was open domain whereon people ran their cattle for years; later it was fenced. Sheep and cattle were placed upon this ranch, and out of its earnings, the ranch operation has been expanded, and the dividends returned from this operation have been spent in the erection of chapels in Canada, and paying some of the maintenance expense of the Church in that part of the Lord's vineyard.

So the matter of our commercial income should not be one of great curiosity nor speculation, for as I have indicated, it is but an infinitesimal part of the funds needed to finance the priesthood government of the Lord Jesus Christ.

The bulk of Church income is derived from tithing, based upon the faith and the testimony of the membership of the true Church. It thrills me as I travel over the Church and see the lovely meetinghouses that have been erected, the cost of which is paid partly from the tithes, and the other part from the contributions of the people.

I do not believe that I would be contradicted if I were to make the statement today that of all the religious organizations in the world, this Church at the moment is erecting more places in which to worship God than any other religious organization.

The tithes in kind amount to little. There are a few cases where individuals pay their tithing in crops or livestock, and these are immediately converted into cash, and forwarded to the office of the Presiding Bishopric.

Tithing is a just and an equitable law. The amount that we are asked to pay as a tithe was fixed by the Lord through revelation and direction to his servants. Tithing is a principle that is as old as the Lord's work itself.

We read of Abraham who went to the high priest, Melchizedek, to render unto the Lord a tithe or one-tenth of his crops and herds. Isaac and Jacob paid tithes. As you follow through the history of the ancient prophets, it was the financial law by which the Lord financed his work upon the earth.

In the days of the Savior, tithing was used to finance the work of the Lord.

But, if you compare tithing with the tax laws of the land, you find tithing is a fixed amount of one's income—ten percent, no more or no less.

In civil government, the tax laws are flexible, and usually flexible upward. The average income tax, and taxes paid by the ordinary citizen of this country run between thirty and thirty-five percent of his total income, and there are some cases in which an individual could pay as much as ninety percent of his income to finance the government.

However, in the priesthood government of the Lord Jesus Christ, the maximum requirement is ten percent, whether it be from the widow's mite or from the rich man's income.

Brigham Young said:

> Everybody should pay their tenth. A poor woman ought to pay her tenth chicken, if she has to draw out ten times its value for her support. . . . (*Discourses of Brigham Young*, 1943 edition, 178.)

In civil government if the tax laws are not adhered to, there are certain penalties that are inflicted, fines and imprisonment. But in the priesthood government of the Lord Jesus Christ the matter of tithing comes as a voluntary contribution. If there are any penalties involved, and there are, they are self-inflicted because if we refuse to obey the commandments of the Lord we deny ourselves the blessings of heaven. The Lord made it perfectly clear in the 119th section of the Doctrine and Covenants, the 6th verse, wherein he said,

> And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

The land of Zion is where the Spirit of God can be found in rich abundance. It is a place where we may enjoy peace, brotherly love, and the temporal blessings needed to sustain life.

I think of the time when the great pioneer prophet Brigham Young on coming into the valley declared we blessed the land and dedicated it to the end that it would be productive enough to take care of all who come into the valley. Said he, "All of these blessings are contingent upon our obedience." Since the days of Brigham Young after he dedicated the land that it would be fruitful, literally hundreds of thousands of people have come into what Brigham Young saw as a desert, a barren wilderness, and now it blooms as the rose; and hundreds of thousands of people are provided for and taken care of as far as their temporal needs are concerned.

The Lord revealed in the Doctrine and Covenants, section 85, verse 3,

> It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

And in these days of difficulty, bloodshed, and war a tithed people according to this promise should have their names enrolled with the people of God and enjoy the promised protection that will come through obedience.

How many times the question is asked, "What is a tithe?" The very word itself denotes one-tenth. A tithe is one-tenth of the wage earner's full income. A tithe is one-tenth of the professional man's net income. A tithe is one-tenth of the businessman's net income. A tithe is one-tenth of the farmer's net income, and also one-tenth of the produce used by the farmer to sustain his family which is a just and equitable requirement, as others purchase out of their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums. May we follow the admonition of Brigham Young:

> We do not ask anyone to pay tithing unless they are disposed to do so, but if you pretend to pay tithing, pay it like an honest man. (*Discourses of Brigham Young*, 1943 edition, 177.)

May we meet our tithing obligations fully and therefrom derive the promised blessings both spiritual and temporal.

As to the handling of tithing, according to the revelations, the following officers of the priesthood government of the Lord are responsible: the President of the Church who is trustee-in-trust; the Presiding Bishopric, and all of the bishoprics who preside in the wards, and branch presidencies who preside over the branches. Once a month all the tithes received by the ward bishoprics and the branch presidencies are forwarded to the office of the Presiding Bishopric in full; the bishoprics and the branch presidencies do not retain any of the tithing. The tithing is accompanied by duplicate receipts of the receipts issued to the donors. In the office of the Presiding Bishopric a personal tithing account has been set up for each donor. At the end of each three months of the year there is returned to the bishoprics of the Church a tithing statement drawn up in the office of the Presiding Bishopric listing all who have paid tithing during that period and the amount. By this arrangement, the bishoprics of the ward have a record of what each tithepayer has paid for any three months of the year or for the whole year, which makes it possible at tithing settlement time for each tithepayer to receive from the bishop a personal record of tithes paid.

All tithing received by the Presiding Bishopric is transferred in full to the First Presidency.

The shining example of integrity on the part of the brethren who handle the tithes in the wards and the branches of the Church is without parallel. I doubt if in civil government you will ever find a record of integrity comparable to that which we find in the priesthood government of the Lord Jesus Christ.

The question is often asked, "How is the tithing disbursed?" The plan for disbursement is found in the 120th section of the Doctrine and Covenants and is as follows:

> Verily, thus saith the Lord, the time is now come, that it [speaking of the tithing] shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. . . .

And so in compliance with this revelation, a council called "The Council for the Disbursement of Tithing," composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric has been organized, and under the direction of this council for the disbursement of tithing there has been organized a budget committee composed of two members of the Council of the Twelve and a member of the Presiding Bishopric. Each year the budget committee analyzes the financial needs of the various departments of the Church from the point of view of eliminating unnecessary expenditures. The budget, when compiled, is presented to the council for the disbursement of tithing, where again the First Presidency and the members of the council analyze the budget very carefully to assure themselves of no extravagant spending, and under the direction of this council for the disbursement of tithing there is another committee called "The Expendi-

(*Continued on following page*)

ture Committee" of the Church who are authorized to approve expenditures as they are required by the departments of the Church. This committee meets once a week. It is composed of the First Presidency, three members of the Twelve, and the Presiding Bishopric. And over the fifteen years that I have had the privilege of being a member of this committee, I have been inspired and thrilled by the careful appropriating of Church funds. Civil government could well afford to follow the example of the expenditure committee of the priesthood government of the Lord Jesus Christ.

What are the tithes used for? By revelation they are used to assist the poor, to erect temples and meetinghouses, for the maintenance of temples and missions, for the erection of school buildings, seminaries, and institute buildings, and for the other operating expenses that are necessary. Tithing may be used for the purchase of land. In the 42nd section and 35th verse of the Doctrine and Covenants, it is indicated surpluses might be used to purchase land for the public good of the people.

The Prophet Malachi declared:

> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

I am not going to say to you, because you pay your tithing that tomorrow morning there may be a Cadillac in your garage or that you may all be blessed with a mansion in which to live. That promise I cannot make.

The Lord promised us that he would bless the obedient with the necessities of life. He will bless us with the inspiration to wisely handle our income and use it in a thrifty way to the end that we will be able to meet our obligations.

In many wards of the Church where chapels are in the course of construction, members are paying and have paid more tithing than they had previously, which is an evidence that the Lord directly, and through the inspiration of his Holy Spirit, blesses us in our temporal affairs when we obey the commandment of tithing.

At the time President Lorenzo Snow took over the administration of the priesthood government of the Lord Jesus Christ, it was at the end of a terrible period in its history. The Church had been prosecuted and persecuted with reference to the question of plural marriage. Its properties had been confiscated; money was borrowed at the rate of twelve percent interest; and the total income of the Church at the time President Snow came in was required to pay the interest on these loans.

The Prophet supplicated God mightily for divine direction and received a revelation indicating to him that if the people of the Church would obey the law of tithing their lands would be productive, the rains would come, and the financial problem of the Church would be solved. The promise of the Lord was kept through the obedience of the people; the credit of the Church was saved; and today it rests upon a strong financial foundation.

There are spiritual blessings—the blessing of faith, the blessing of testimony, the divine power that motivates you and me to meet this divine commandment and out of which comes spiritual understanding, and that greatly needed virtue to be honest with our Father in heaven, honest with ourselves, and honest with our fellow men.

Happiness comes, and full fellowship in that we enjoy the association of our Heavenly Father's Holy Spirit. These are rewards of which Malachi spoke.

Brigham Young declared:

> If we live our religion we will be willing to pay tithing. We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord's, and he requires one-tenth of this for the building up of His Kingdom. Whether we have much or little, one-tenth should be paid in for tithing. (*Discourses of Brigham Young*, 1943 edition, 176.)

In conclusion, my brethren and sisters, if there is any question in your minds about this divine law, I ask you to follow the admonition of the resurrected Savior wherein he counseled as follows:

> My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

I promise you as God lives, through the spirit of the Holy Ghost, that testimony will come into your hearts that the law of tithing is a divine law, and it is necessary to carry on the functions of the priesthood government of the Lord Jesus Christ.

May God give us the strength to obey all of his commandments, that we might enjoy salvation and a place in the celestial kingdom, I humbly ask in the name of Jesus Christ. Amen.

Sixth Session, Monday Morning, April 6, 1953



Spencer W. Kimball

The LAMANITES Are Progressing

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

My BELOVED brothers and sisters: I pray for the blessings of the Lord, as have those who have spoken before me, and I enlist an interest in your faith and prayers. This morning I am missing from our number Elder John A. Widtsoe, our beloved brother, and I pay tribute again to him. I am grateful for his rich life of devotion to the Church and the delightful association we have had with him.

It shall be my great pleasure to sustain and to receive into my heart and into our Council, Brother Adam S. Bennion, whose life of rich and varied experience, his wealth of training, and his stalwart faith will bring to the people of the Church great blessings, and I am sure that you will love him.

Much has been said in this conference about missionary work. Nearly every speaker has referred to it. I am tremendously interested in the missionary work of the Church, both foreign and stake. I wish to direct my remarks this morning more toward the stake mis-

sionary service and of that work, the minority program, and of the minority program, particularly the Lamanite phase.

The Lamanite is the forgotten man, and though there has been much progress and though there have been friends raised up to him, he still is the forgotten man and is in need of assistance. It seems to me that if the Lord Jesus Christ were here with us in person, he would emphasize the work among these people. I remember that as early as July 1828, the Lord said:

> And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh. (D. & C. 1:34.)

> Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—
>
> And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—
>
> And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.
>
> And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;
>
> And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen. (*Ibid.*, 3:16-20.)

A little later in the same year, 1828, the Lord seemed to have this on his mind, as he dictated:

> And I said unto them, [the holy prophets of the Book of Mormon] that it should be granted unto them according to their faith in their prayers;
>
> . . . that my gospel . . . might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions. (*Ibid.*, 10:47-48.)

In September 1830, the Lord said:

> And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them. . . . (*Ibid.*, 28:8.)

That same month, through the Prophet Joseph, the Lord said to the Whitmers to go with Oliver Cowdery,

> . . . for I have given unto him power to build up my church among the Lamanites. (*Ibid.*, 30:6.)

And again in October of that year, he revealed, "And Ziba Peterson also shall go with them," that is, with Oliver Cowdery, Peter Whitmer, and Parley P. Pratt, "and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them." (*Ibid.*, 32:3.)

Then in March 1831, through the Prophet there came a revelation to Sidney Rigdon, Parley P. Pratt, and Leman Copley—

> But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. (*Ibid.*, 49:24.)

And then I am remembering the prayer of the Prophet Joseph in the Kirtland Temple in 1836 and his reference to these people again, and he supplicates the Father,

> And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (*Ibid.*, 109:65.)

The Prophet Joseph Smith in 1841 was receiving a great many Indian chiefs and their groups in Nauvoo. They came over on the ferryboat and two flatboats to see the Prophet Joseph. And he says:

> I accordingly went down, and met Keokuk, Kis-ku-kosh, Appenoose, and about one hundred chiefs and braves of those tribes, with their families. * * * I conducted them to the meeting grounds in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon. I advised them to cease killing each other. * * *
>
> Keokuk replied that he had a Book of Mormon at his wigwam which I had given him some years before. "I believe," said he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I have heard your advice—we intend to quit fighting, and follow the good talk you have given us." (*D.H.C.* 4:401-402.)

Now, all through the Doctrine and Covenants, all through those early years, it would seem that the Lord intended that the work among these great people should not be hampered or delayed but should go forward without any delay.

President John Taylor said, and I have quoted this before,

> The work among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them, let them run wild again, but this must continue no longer. The same devoted effort, the same care and instruction, the same organization and priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all and we comparatively nothing. He has led many of them to us and they have been baptized, and now we must instruct them further, organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects, as we would and do treat our white brethren. (*The Gospel Kingdom*, John Taylor, 247.)

Many changes have come since those days. Nations have been annihilated; lands and forests and streams have been appropriated; royalty has been humbled; and great peoples have been subdued and brought to extremes in want, poverty, ignorance, superstition, and deprivation. They have been scattered and driven according to prophecy. They have been hissed and spurned, and the full weight of a big nation has pressed down upon them.

But a new day is dawning. The Lamanites are putting on their beautiful garments; they have made much progress with our limited assistance and much on their own. We have the priesthood among them. Many hundreds are occupied now in positions of responsibility. The Church has been established among them, to a limited degree, and we hope that it will continue. There are Lamanite wards and branches in many parts of the Church. In the islands of the sea, of course, this is a program extending over a century. But here among the Lamanites, as Brother Cowley said so beautifully last night in our Sunday School conference, it is rather a new thing. We have baptized this year 2500 Lamanites in the Church, and we have now approximately 45,000 of them on the records of the Church. We have in the El Paso Third Ward a Lamanite bishop, a high priest in the Church, and you should have seen the tears of joy of his people as he was installed in this high and important place.

We have a Pima Indian bishop in the Papago Ward in the Maricopa Stake, a forty-five-year-old man who runs a grade A dairy and operates a 1200 acre farm. He has been on the tribal council, and is a man of power and influence.

In the Mexican Mission we have the advisory council, twelve strong, faithful men. We have district presidencies and branch presidencies, and it was the privilege of Brother McConkie and myself in November to meet with many of these groups of branch presidencies, and in their very humble circumstances they sat and with their books and pencils were taking notes of the suggestions which we gave them as to the conduct of branches and districts in the organization and teaching of their people. These branch presidencies and these Lamanite bishops are interviewing people as to their worthiness and they have the power to withhold or to give temple blessings and other Church privileges to their members.

All through the Lamanite world we have leaders, and they are emerging now with greater strength and power. We have in the Mexican Mission forty-five young people who are filling full-term missions in addition to the fifty white boys and girls from other areas. There soon will be a preponderance of Spanish-speaking missionaries in that field. They are being supported by the special missionary fund of the Presidency of the Church and by individual donors who are helping them.

(*Continued on following page*)

Down in the Navajo area, we have branch presidencies now who are conducting sacrament meetings, who are leading, who are speaking, who are praying, and we have "singing mothers" groups among them. It is glorious to see them growing and expanding and coming into their own. The work is developing among them. A great need is missionaries. In Mexican cities we met in groups where we had as many as two or three hundred people, hungering and thirsting for the word of the Lord, and three-fourths of them were not members of the Church.

We have branches down in Navajo land and Hopi land, with 105, 140, 160 members of the Church carrying on in normal fashion. This coming from what were termed the primitive Indians yesterday is a great advance, and we are grateful for it.

Temple work is going forward. Through the work of Sister Ivy Huish Jones, wife of the mission president in the Spanish-American Mission, 10,000 sheets of family groups have been prepared, and all through the Spanish-speaking missions the work is going forward.

It would do your heart good to see numbers of Lamanite brothers and sisters sealed in the temple. Seventeen couples in San Antonio alone have been sealed in the temple; fifty-three in this small El Paso Ward have been to the temple and had their endowments; 281 people in the Mexican Mission, coming as far as a thousand miles, have had their endowments in the holy temple. It is a great joy to see the Hawaiian Temple as I saw it one day, filled with Japanese members doing their work, and all of the workers in the temple were Lamanites—Samoans and Hawaiians.

The question is asked me nearly every day when the Indian program is mentioned: Will they stay with the Church? Will they retain their faith? Or, will they go back "to the blanket?" And I want to tell you that few will return to the blanket when they have had their opportunities in education and the gospel.

President Golden Buchanan of the Southwest Indian Mission wrote me this: "We have had no excommunications, and with the exception of two or three, none have apostatized nor joined other churches, nor gone back to their own church. . . . It is my opinion that our loss through apostasy is probably smaller than any other mission or group of people."

Their superstitions are giving way. The medicine man is being replaced by the administering elders, and also the M.D.'s. They are taking inoculations and vaccinations; they are going to hospitals for their babies. Twenty-three hundred Navajo boys and girls are up at the Intermountain Indian school at Brigham City. They are all taken care of with chest X-rays and complete physical examinations. They are learning that there are germs in the world, and by avoiding them they are increasing their health.

Superstitions held them down but they are giving way and twins are now permitted to live. That was not possible yesterday. Twins were a bad omen, and they were not allowed to live but were starved or otherwise permitted to die. But today twins are living. Down in Arizona the other day two boys whose names were Franklin Roosevelt and Wendell Willkie Gallerito were dancing for tourists, and you can guess their ages by their names.

Marriage has come to have a different significance. The first formal modern wedding was performed in Yakima recently. One of our young couples was married by one of our elders. The Yakima paper stated it was "the first formal wedding in the history of the Yakima Indian tribes."

Their burials have changed, that is, they are changing. It is a gradual process. Instead of cremation, they are being buried. A few years ago with President Flake, I visited Chief Baha Alchesay, the last hereditary chief of the 3800 Apaches in Arizona. He set a pattern for his Apache people when he asked for Christian burial. He had a great funeral; the governor of the state of Arizona was the speaker, and it was conducted by a Protestant minister of the church to which he belonged.

The Indians wept as they followed him to his grave. They shot no favorite horse; the widow did not clip her hair; no food or water was left in the casket or near it. He was buried in a blue serge suit with a white shirt and with a four-in-hand tie. He was the last of the hereditary chiefs. He did not put the mantle of his chiefship upon his son, as had his father upon him. The work now is carried on in a democratic way by the tribal council groups who are elected by their members.

The Apaches are quite well-to-do, and the Navajos have come into some money, and the Utes out here have received some money; and it is the privilege now of the missionaries and all of us to help teach them to use their money in beneficial ways for themselves instead of squandering it.

The Indian now has the franchise. Theoretically he has had it ever since World War I, but until last year it was not a reality in Arizona, where the greatest number of the Indians reside. Now they may vote. In the Shonto precinct last fall there were twenty-six voters and of them, twenty-two were Navajo votes. Of the election board, five out of six were Navajos, three men and two women. It was their first chance to vote for the President of the United States. There were 768 Navajos registered last year. About a quarter of the Apaches were registered for the election.

I should like to say that Dr. George A. Boyce is doing a good work with the 2300 Indian boys and girls at Brigham City. One hundred and seven of them are Latter-day Saints, and you saw ten or fifteen of them here last night at the Sunday School presentation. One little boy wrote at election time:

> The President promised to protect and defend the government of the United States. He said he would try to stop war and live in freedom. This is what he said. I hope he will.

Living advantages have increased. There are refrigerators in many homes, and there are also electric lights. Fourteen communities now are being considered for gas in the Navajo reservation—gas and electric lights in a Navajo hogan! It is coming. About one out of every four hogans is said to have a radio in it now.

In Gallup they have a radio station, and they give an hour a week in the Navajo language to send their messages to the people out in the hinterlands, and every day fifteen-minute-broadcasts are heard.

This, of course, is old for many of the Lamanites in other areas, but it is new here.

Employment is increasing. Thousands have found in their service in the war that it was good to sleep between sheets, and to have three good, varied meals a day and to have good clothes and money in their pockets, and to have all the advantages that white people have, and they have come back to the reservations dissatisfied and now thousands of them are working on railroads, in the mines, on the farms; and this brings to us another great opportunity to teach them the gospel as they come among us, instead of shunning them as many do.

The Indian converts are firm and steadfast. One Lamanite sister was in a group of women sitting together, and something came up about what the bishop was going to require of them, and a white sister said, "Well, we just are not going to do it, are we, Sister Poogy?" And Sister Poogy said, "Whatever the authorities ask us to do, that I am going to do."

They attend their meetings faithfully. Brother McConkie met 1144 on the Navajo reservation down there a few months ago when he was visiting the mission. They preach; they teach all phases of the gospel; they teach the Word of Wisdom; they teach chastity; they teach the restoration; they call the people to repentance; and they are living the commandments well.

And I could tell you many stories about their honesty and their integrity, about their cleanliness of living, about their love for the program of the Church.

Brothers and sisters, there is much I should like to say to you this morning about this great program, but time will not permit, but I would like to close with one or two further thoughts, and then I am through.

Here is a letter from a good brother who had been in the Church only months. Here is real devotion to the Church. He wrote:

Spencer W. Kimball *Continued*

Dear Friend: I am going to write to you for about Miss Mary She is in school at place, and she is write me a letter and she finds that they don't let her go to Mormon Church. Do you know why they don't let her go to our Church, and what can I do for her for she can go to Mormon Church, because I ask her and she my girl? You know we belong Mormon Church. Will you please write to me and let me know and maybe you know what I do for it? I am sure like it for her to go to Mormon Church. She said they let her go to another kind of Church. You know her. She was down with last month ago when is baptized. I just want to let you know about why they don't let her go to Mormon Church. Answer soon. Please.

The Lord bless the Lamanite people. They are a great people. They are intelligent, and I repeat my theme song: The difference between them and us is opportunity. It is your privilege and mine through education, through employment and every other means, and particularly through bringing the gospel of Jesus Christ in all kindliness and brotherliness to them, to give them that opportunity which will make of them enlightened, faithful sons and daughters of God with all of the blessings which are promised to them.

I pray with one of our Lamanite sisters, who pleaded, "Heavenly Father, please bless the missionaries, that they won't get discouraged with us Indians, and please bless the Indians that they will always listen." This is my prayer, in the name of Jesus Christ. Amen.

Perfection Through Obedience

by George Q. Morris

ASSISTANT TO THE COUNCIL OF THE TWELVE



George Q. Morris

MY DEAR BRETHREN AND SISTERS: I rejoice in being with you here this morning. I have been very much interested in Brother Kimball's references to the Lamanite people, and I recall a beautiful scene up on the borders of the Dominion of Canada, a winding river with a background of forest and soft, green sloping banks, where a Mohawk Indian, dressed in white, baptized his family into the Church of Jesus Christ.

I sincerely pray that the Lord may direct me to say that which he would have me say. I rejoice in the gospel of Jesus Christ. It is the power of God unto salvation, and what it is doing for the Lamanites, it is doing for all people who will accept it.

There is a statement in the scriptures made by the Apostle Paul, at least so translated,

> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

I haven't time to deal with the various versions of this passage except to say, of course, it doesn't mean that we can discard any of the principles of the gospel of Jesus Christ, we cannot, after joining the Church, leave behind and discard the principles and ordinances that we call the first principles in the articles of our faith. The rendering of this passage by the Prophet Joseph Smith in the inspired version is, "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection." I believe we should be more cognizant of the fact that we need the first principles of the gospel every day of our lives. It is by these principles that we live.

They are: faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost. By these two principles and the principles involved in these two ordinances we come into the Church, and it is my opinion that it is by the operation of these principles that we stay in the Church, and that we grow in the Church. Without them we could not remain faithful, and with them, we may advance to salvation and perfection through the power of the Lord.

It is sometimes said it is humanly impossible to keep all the commandments of God. The Apostle said we should go on to perfection, and the Lord said in his Sermon on the Mount,

> Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is not humanly possible for us to become perfect and to keep all the commandments of God, but we are not talking about a human institution. We are talking about what the Apostle Paul said "is the power of God unto salvation" (Romans 1:16), and it is by the power of God that these things are done, as we place ourselves in a position for these principles to operate upon us.

It is the purpose of the Lord to bring us all back into his presence, if we will keep his commandments and enter into covenant with him and walk uprightly before him and serve him and keep his commandments all the days of our lives. Now, I am sure everyone here every day needs some repentance, and we need to have a remission of our sins, which comes by virtue of the fact that we repent and that we have been baptized into the Church. And above all, we need the Spirit and power of God. The older I grow, the more I am convinced that the chief thing that we do need, and the highest achievement in the world to which we can attain, is to be guided by the Spirit of God. We can do that by keeping his commandments and in no other way that I know of. The Lord has outlined that most wonderfully in the ninety-third section of the Doctrine and Covenants, referring to the operation of that principle and these principles of the gospel that have been given to us. He speaks of the reference in John, to the Lord Jesus Christ as having become perfect by receiving grace upon grace and advancing from grace to grace until he had a fulness. That is set forth as the method, the progress toward salvation and exaltation in the presence of God, and it is held up as the method by which we may progress.

We will obtain the advantage of these principles by having faith. In our first principle, it is not the abstract principle of faith that we hold to as the first principle of the gospel, but faith in the Lord Jesus Christ. And the only true faith in him is a faith in him as the Son of God, the Redeemer of the world, who atoned for our sins, who opened the tomb and instituted the resurrection from the dead. He is the light and the life of the world, the Lord omnipotent. When we have true faith in him, all necessary things are possible, and it is by the power of God, through this faith, that we are to be perfected and made fit to come back into the presence of our God. We need that faith every day in our personal conduct, in overcoming our shortcomings, in keeping the commandments, in being forgiven for our transgressions, in having an increase of the Holy Spirit with us to guide us and direct us.

Every principle requires faith. I was very much edified by Bishop Wirthlin's reference to the law of tithing and the appeal that we should pay tithing. I think that is a good illustration of this principle of faith. I think when people say they haven't money enough

(*Continued on following page*)

to pay tithing, they should say they haven't faith enough to pay tithing. It is my conviction that we pay tithing with faith and not with money, because when a man has so much money that he has a large tithing, he can't pay tithing. He has too much money and too little faith to pay tithing, and just feels he can't afford it. I know a man who must have earned twenty-five thousand dollars or fifty thousand dollars a year, and he sent in a little pittance of three hundred dollars so that he would be on the tithing list. That wasn't tithing. I won't say what it was. I knew another man who was in financial distress, losing his home, harassed, but his tithing always came through. He didn't have money to spare for tithing in one sense. He didn't have money enough to pay his debts, his pressing obligations, but he had faith, and by faith he paid his tithing and remained straight with the Lord. I urge with all my heart that all the members of this Church who should pay tithing, pay an honest tithing—and don't scrape the measure off too level. Put a little offering of gratitude there, to heap it up just a little. The Lord heaps things up until they are running over with the blessings we receive from him. Let's be true and faithful. It is an interesting thing in this matter of tithing, which the Lord has set it up as his means of carrying on his work. It is through his blessings that all our money comes to us, and our means. It is a gift from him. The singular thing is that he has arranged that he must give $10,000 to get $1,000 back for his work. That may seem a very odd way of doing it, but that is his generous method; and the only way the Lord can get $1,000 contributed to the carrying on of his work under the tithing system is to give $10,000. I will leave it for you to figure out to whom he is going to give $10,000, whether it will be to those who keep it all, or whether it will be to those who turn back the $1,000 that he requires for his work. If we will pay our honest tithing to God, he will bless us and prosper us and increase our faith, and I believe the Lord has a lot of things to do that he can only do through people who have faith to pay their honest tithing.

I speak of that only as an illustration. I think the same principle applies in all our conduct, as far as our characters are concerned. Through faith in the Lord Jesus Christ we may correct ourselves and have our sins remitted and have an increased portion of the Spirit of the Lord.

Now what is the process. The Lord outlines that most wonderfully in the ninety-third section of the Doctrine and Covenants, as I have said referring to the Savior, advancing from grace to grace, he applies the same principle to us: "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father." (D. & C. 93:20.) That is the direct, clear word of the Lord Jesus Christ to every man in this world, if he will accept the gospel, and to us who have the gospel. We are promised that we shall be glorified in him, as he is in the Father. Again,

> The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
> And no man receiveth a fulness unless he keepeth his commandments.
> He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (*Ibid.*, 93:26-28.)

That is spoken to us as members of the Church of Jesus Christ of Latter-day Saints and applies to all people of the world. The process is the same with us as with the Lord. From grace to grace we advance until we are glorified in *truth* and *know all things*. The Lord in this section (verse 36) says that "the glory of God is intelligence," and that is what the Lord is speaking of in this I have just read when he said we were to receive truth and light because he defines intelligence, which is the glory of God, as light and truth. I thank the Lord for that definition of intelligence because one may become greatly confused as between intelligence and mental brilliance and other unusual qualities that men have. Satan was the Son of the Morning, evidently a powerful spirit in the councils of God, called "Lucifer, the Son of the Morning," but he was without intelligence. The Lord said "he was a murderer from the beginning," the father of lies. Those are the words of the Lord Jesus Christ who knew him, for he it was whom Satan tried to dethrone.

So that is the course of advancement. It is within our reach, not by our power alone, but through the power of God.

Now what is the opposite of that? It is set forth in this same section,

> And that wicked one cometh and taketh away *light* and *truth* through disobedience, from the children of men. (Italics Author's.) (*Ibid.*, 93:39.)

Here is set up the controlling principle of all advancement in the kingdom, that of obedience. Anything we hope for, anything we desire, anything we should have will come to us through the principle of obedience and by the same token all may be lost by disobedience. How simple the gospel is! The requirement is an obedient heart, *an obedient heart.*

In another place the Lord said,

> If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (*Ibid.*, 95:12.)

May the Lord give us power, humility, and meekness, that with determination and in gratitude and thanksgiving to him, we may be intelligent enough to keep his commandments and glorify his holy name, I humbly pray in the name of Jesus Christ. Amen.



Adam S. Bennion

Personal Witness

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

No man who has not been through this experience can appreciate what it means. I am honored but humbled. For years I have been going up and down the land preaching, but in the hour of this greatest call I have no preachment. With your faith and prayers and with the sustaining influence of our Father in heaven, I should like to give you in a few brief minutes my personal witness.

President McKay has been an ideal to me all my life, and I love him. Thirty-eight years ago I was called to the membership of the general board of Sunday Schools at the instance of President McKay and President Stephen L Richards. During those years I have sat at their feet to admire them, to marvel at their strength, to glory in their service. President Clark I have always regarded as one of the strong men of America. These men who constitute the General Authorities of the Church I have known and have worked with, and I honor and sustain them all. The members of the Twelve, and the Assistants, and the Presiding Bishopric, and all others called to these high positions—I love them. I can only hope in my heart that they will find it in theirs to sustain me as I sustain them.

I love this Church and its people. In the fall of 1847 my grandfather came across the plains and lived in a log cabin such as is in the southeast

corner of this block. For a quarter of a century now it has been my privilege to bring men from all parts of the country to this block, and in tribute to our pioneers I always take them to one spot. If you haven't seen it, I commend it to you. If you'll go yonder to the southeast corner and stand with one eye on their early abode, the log cabin, and the other eye turned a little to the northwest, you will realize that while they lived in the log cabin they dreamed dreams of a temple. A hundred years ago this year they laid the foundation. The men who come from New York marvel as they turn from the log cabin and its hint of poverty to the temple that took forty years to build and required four million dollars that they did not have. They were real people.

I love this country. I love its inspired Constitution and its great free institutions. If I have had a text for the last twenty years, it has been the preservation of all that we cherish in the name of freedom. It is my hope that the things that are our benediction may be passed on to our children. This country has been wonderful to me as has this Church.

I think that perhaps nobody in this congregation came from humbler circumstances than I, and for that I am grateful. I do not recall my father at all because he died when I was a year and a half old, but like you I had a wonderful mother. As a matter of fact, my life has been enriched by three wonderful women: the mother who bore me and nurtured me through the privations of those days when with five little ones she made ends meet somehow; the companion of my life who for forty-one years has sustained me with an unfailing devotion; and a mother-in-law who has none of the attributes that we so familiarly attach to the name, Sister Richard W. Young, with her ninety years of benediction.

I have said I love this Church and its people. I love the Lord. My life is anchored to the testimony that I have that God lives and that Jesus is the Christ. I glory in my membership in a Church which was instituted through revelation, and I testify to you today that the Prophet Joseph Smith and all of his successors, men of God, have been inspired to build this great institution.

President McKay, in the love I bear you, I give you my life and my service, and with your sustaining benediction and the blessings of heaven, I'll go where you want me to go; I'll give my best in an attempt to do what you and He would have me to do.

God bless you all. If my assignment may in some part be with these grand young people such as are here from Brigham Young University today, it will be a glorious privilege to bear witness to a new generation of the glories of the gospel as they have blessed me at every turn of my life. I pray the blessings of God upon us all, and I dedicate myself to this service, in the name of Jesus Christ. Amen.



Carl W. Buehner

The Work of the Priesthoods

by Carl W. Buehner

OF THE PRESIDING BISHOPRIC

THIS IS a great and an inspiring conference, and I am most happy that I can be here this morning and raise my hand to sustain those who have been called to preside over us in this great Church.

I would like Brother Bennion to know (I have known him for many years) that he has been an inspiration in my life, and that I am sure he will find great joy and happiness in the new assignment that has come to him.

I should publicly like to thank the First Presidency of the Church for the great experience that came to me immediately following the last general conference, of going into the islands of the Pacific and meeting there a very wonderful people. I had the opportunity of visiting New Zealand, Samoa, Tonga, the island of Niue, and the Hawaiian Islands, and I found there a people of great faith, who have an admiration for the leadership of this Church. I am sure this morning their eyes are focused on this great conference, from which the law goes forth.

I should like to relate one brief experience, and that is because I have observed the great number of people who have tried to get into the Tabernacle to hear the conference. I participated in the dedication of a little chapel at Pago Pago in the Tutuilla District, and I observed something there that I would like to recommend to the Church. I would like to see it tried here. This little chapel, which normally, I imagine, would seat about two hundred people if it were equipped like our chapels are, had no benches in it. The people all sat on the floor with crossed legs. We had 508 in a little chapel that normally would hold two hundred. I am not recommending that we take the benches out of the Tabernacle, but we may use some new chapel as a guinea pig to try the new method, and possibly we could reduce the size of our buildings so that we could build more chapels, be just as happy and just as comfortable as these fine people in the isles of the Pacific. It was a great experience.

My note here says that I was to say something about this beautiful springtime and how nature has put on its new garments. Looking out of the windows, you can tell I didn't write this speech this morning.

When I was in the Hawaiian Islands, I had a little story related to me by President Edward L. Clissold of the Oahu Stake which impressed me very much. He told me of a Filipino man who was very earnestly studying the gospel, who was a very studious sort of person, a man who was very shy and backward, who became acquainted with the missionaries and also with President Clissold, and after becoming intensely interested and studying the gospel for some time, became a convert to the Church. President Clissold said shortly after this time they were holding a quarterly conference in the stake, and he kept having the impression that he should like to have some person, who recently had come into the Church, bear his testimony, and the name of this Filipino who had recently become a convert kept crossing his mind, but he said, "I knew if I called on him it would frighten him to death, knowing the nature of the person; but that idea so persisted that I finally called him up out of the audience, and he came to the stand. When he spoke, he said, 'I am forty-two years of age. For forty-one years I do not know where I am or where I am going; but for one year, I know where I am and where I am going.'" I thought, there is a thought-provoking subject on which sermons could be preached. Something came into that man's life that changed his whole perspective, and in a few short months, after becoming acquainted with those who have authority to preach the true gospel, he could also say he knew where he was now, and where he was going. I tell you, brethren and sisters, that probably the great difference between the true Church of Jesus Christ and all these other denominations is in that very statement—that those who have accepted the truth know where they are and know where they are going, and I doubt that the rest of the Christian world can say that thing.

I have had some great experiences in the stakes of the Church. My work in the Presiding Bishopric has largely been with an army of men who have become a little wayward, a little backward, who have acquired a few bad habits, and because of this, have not identified themselves too regularly with the organizations of the Church. We have made a great effort to reclaim some of these brethren. My heart goes out to bishops, bishops' counselors, ward teachers, advisers, and others, who put their arms around these men and point out to

(*Continued on following page*)

them the thing they have missed in life and bring them back.

I heard one recently down in the Uvada Stake. He was invited to say a few words at quarterly conference. It was a great effort for this man, and when he had finished his little talk, he said, "I would like you folks to know that when the bishop asked me to give this little talk, the devil also assigned someone to tell me not to give this talk," and then he began to point out eight different occasions where the devil and he had a contest over whether or not he was going to give this talk. You know, that influence is rampant in the earth, and I am sure many of us are being influenced by it. I am sure we are locked with him many times. Someone said in these few words: "I have heard much about the devil. I have read a great deal about the devil. I have even done business with the devil, but it didn't pay."

I would like to tell you today that I hope we starve the devil to death, that we give him no business, and that we devote all our time and all our energies to doing the work of the Lord. I think that is one way we are going to bind Satan, by not letting him have influence concerning us.

I was in the North Weber Stake just last week, and I heard another of these young men stand up, and as he did so, he said, "I'll never get over thanking the bishop who put his arm around me four months ago and invited me to do a little something in the Church." Then he bore his testimony indicating how happy he was, and he said, "For twenty-one years I have been inactive in this Church and have missed a great opportunity." When that meeting was over, the first person to rush up and embrace him was his wife, and standing next to his wife was his mother, her eyes filled with tears. She said to me, "This is one of the greatest days of my life, to have my son stand there, bear his testimony, and express his gratitude that he is now active again in the Church."

I heard a good sister not so long ago in one of the stakes up in the east here, who was responding to a little talk about what the activity of her husband meant to her. She said she had prayed and worked in the Church for twenty-two years and hoped that the day would come when something would influence her husband to turn him away from some of the habits he had so that eventually they could enjoy some of the great blessings that come to the faithful in the Church. She said that early in his life he had been a sheep man. He went out in the sheep camp and acquired some bad habits. Later on his brother became very ill, and unknown to anyone else, he went to the elders and had them administer to him. His brother was seriously ill, and he even despaired as to whether he might recover or not. The Lord heard the prayer of the elders, and this man's health was restored to him. Later on this man became seriously ill himself, and he asked for the elders to administer to him, and he had a recovery. About that time his wife said, "My husband felt that he ought in some way to repay the Lord for the goodness that had come to him, and so he began to go to meetings and participate in some of the activities. He began to lay aside some of his bad habits. The bishop recognizing this, made him a member of the building committee of the ward. He was a man with a fine personality, a fine looking man, and he did a great job." She said, "One morning we were having breakfast, and our small daughter (I suppose noticing that the father poured himself a cup of coffee) said, 'Dad, you are getting along fine. When are you going to quit drinking coffee?' The man said, 'I guess I might as well quit right now,'" and she said, "He poured the coffee back in the coffeepot, and that was the last coffee that he drank." His activity increased, and the happiness in the home began to increase also. Then she said the bishop finally gave him another job in the Church. A few months later someone came to him and said, "Your name has been recommended to have you interviewed to be ordained an elder in the Church," and that so thrilled the man that from then on he didn't miss any more meetings of any kind. He became very faithful and very active. Then she said, as her eyes filled with tears, "Finally, the great day came when the bishop came to us and said, 'I have noticed the activity of your husband and the members of your family. I am sure you are ready to go into the temple to be sealed for time and all eternity.'" Then she said, "That great day came when we were in the Salt Lake Temple, my husband and I and our children being sealed together for time and all eternity. I waited twenty-two years, but it was worth every minute of it."

I heard a number of these men, and I have been impressed by the great work we can do, brethren, if we will reach out our arms and invite them back into activity. Most of them just need a little job, need a little encouragement, need someone who has a little interest in them, and we can accomplish a great good with these fine people.

I am sure my time is gone. I would like to mention one other little story that a father told me about his little son. Someone mentioned a little boy yesterday in his talk. This little boy was not quite six years of age, and his father said that last Father's Day he wanted to make an impression on his youngster. He had been playing out on the street. They brought him in and washed him up, and at the dinner table he wanted to impress this youngster with the value of Father's Day and what a great man the father was. He said as he was getting along with his little talk, his little boy said, "Daddy, do you know that God is the Daddy of all of the daddies and that Jesus is the Oldest Brother of all of the brothers?" That father said, "I all but got off my chair and knelt at the feet of my little son." I want to tell you, in the words of a child, that was a great truth, and I wish people of the world could understand just that, that God is the Daddy of all of the daddies and that Jesus is the Oldest Brother of all of the brothers.

Then in conclusion someone else said, "Be careful. You may be the only standard works that some people may read." Now think that over. I think there is a lot of truth in that.

May the Lord help us to live our lives worthy of membership in this Church, and may we be anxious and willing to do our part to help move forward this great work, I pray in the name of Jesus Christ. Amen.



Delbert L. Stapley

THE WISE COURSE

by Delbert L. Stapley

OF THE COUNCIL OF THE TWELVE

MY BROTHERS AND SISTERS, I should like to pay tribute to our late beloved departed associate, Elder John A. Widtsoe, a man who has contributed much to this Church and its people. He left many books, manuscripts, and leaflets that we can all use and profit by. I, too, want to welcome Elder Adam S. Bennion into the Quorum of the Twelve and assure him that he has my love, my prayers, my blessing, my help. I know he will contribute a great deal to the work. He is filling the shoes of a very important individual, but I know he will rise to the great responsibilities of this call.

I am going to stay close to my notes in order to share the remaining time

with Elder Romney. I would like for you to keep in mind, my brothers and sisters, as I speak to you, the talks of President David O. McKay on the home, of Bishop Thorpe B. Isaacson on security in the gospel of Jesus Christ, and the talk of President Bruce R. McConkie on the Holy Ghost, its powers and functions.

Toward the close of his ministry, Christ taught his disciples that he must suffer many things and be crucified and would rise again the third day. Peter rebuked the Savior saying, "Be it far from thee, Lord: this shall not be unto thee." Jesus turned to Peter and said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:22-23.) If the Lord walked among us today, would we be an offense unto him and subject to chastisement for savoring the things of men more than the things of God?

Our modern scientific material world with its great achievements, conveniences, comforts, and tempting prosperity has diverted many a good man from his avowed plan to serve God faithfully. Opportunities for riches, and the power that goes with them, often impels men to pursue increased possessions, money, and the honors of men more than the love and favor of God. The faith of many such men often is destroyed and their spiritual opportunities and blessings sacrificed. They become cold and indifferent to religion and pierce themselves and families through with many sorrows.

> . . . it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure his blessihg, and not wait until he is called to die. (*Teachings of the Prophet Joseph Smith,* 197.)

We have the responsibility as parents of providing for our own, and in our best endeavors to do so there are normally accumulations of material possessions. There is nothing against a person earning and enjoying material possessions provided he is not spiritually hurt in the process and fulfils completely his heavenly covenants and sacred obligations to his God. "For a man's life," says the Savior, "does not consist in the abundance of the things which he possesses."

The Lord has given us the good things of the earth that we might better serve him. Somehow people get mixed up in values and fail to recognize the important purposes of earth life that a kind and loving Heavenly Father has so graciously provided for them.

Our most important possession is the gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind. Obedience to its principles, doctrines, and ordinances is our only hope for protection and peace in a disturbed world. The Lord has counseled us "to seek first the kingdom of heaven and its righteousness, and all else will be added." The Nephites, following Christ's ministry among them, for two hundred years realized the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builded large cities. In Fourth Nephi we read,

> And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.
>
> And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 15-16.)

God did bless them in all their doings, but later, however, wealth, pride, and the desire for influence and power led to their complete destruction as a people and a nation. Moral decay has ever been the downfall of peoples and nations.

Faith in God and in his son Jesus Christ must find lodgment and full and continued expression in every heart or man will be destroyed by his own ignorance and materialism. Today, man's world with the Christ and his teachings is on the brink of disaster. As I think about it, I wonder what condition the world would be in if it did not have a Christ and did not have his teachings with the great plan of salvation as we know and understand it. No doubt the people of the world would have been destroyed long ago.

The Church of Jesus Christ of Latter-day Saints has gained influence and prestige among men. It's opportunities to do good are unlimited. If the Church is to be as a light upon a hill and a beacon to all people, I am firmly convinced that our most important duty is to be true, faithful, and devoted disciples of Christ, and not as people of the world, for the Lord has called us out of the world, a people peculiar unto him. In I John we read,

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;
>
> For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
>
> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (I John 2:15-17.)

This does not mean the Lord will deny to his people the good things that modern science and invention have provided for the better enjoyment of life, but we are counseled to forego worldly pursuits and pleasures in favor of heavenly and spiritual things.

The Prophet Joseph Smith has said, "As a Church and a people it behooves us to be wise and to seek to know the will of God and then be willing to do it, for blessed is he that heareth the word of the Lord and keepeth it." To accomplish the purposes of the Lord's latter-day kingdom, his people must show vision and understanding by right choices and judgments in personal affairs as they are influenced by the Holy Ghost, the heavenly gift and power given to guide his faithful Saints. This sets an example and pattern of business conduct that all men can follow with profit and confidence. Under present doubtful economic conditions we, as Latter-day Saints, should not overextend our resources by taking unwise and hazardous chances. To do so would make us vulnerable to reverses and losses, thus seriously and adversely affecting our lives and the Lord's work. To keep ourselves financially strong and secure in whatever we possess is most important to each of us. I believe it wise to have available unused borrowing capacity even under less than normal conditions and also satisfactory bank accounts or savings (which could be cheap dollars) to tide us through difficult situations or conditions. Any reverses without available funds or borrowing privileges could jeopardize entire holdings. This is not a time to have our credit stretched to the limit and no cash reserves on hand.

In this great land of ours we have enjoyed twelve prosperous years. No previous time begins to compare with it either for volume or duration. It would now seem prudent, wise, and timely to stabilize our financial positions, making safe our holdings and possessions to assure security, proper living standards, cultural and economic advantages for ourselves and families, and also make possible our most sacred duty in building up the Lord's kingdom in the earth.

The Lord has counseled his people to pray over their flocks and herds, which applies to every man's interests. If we faithfully live the gospel and honor the Holy Priesthood of God, we have a right and claim upon him for his blessings and the inspiration to guide us in making proper decisions for the conduct of our businesses in this period of economic uncertainty. There are serious rough spots ahead, flashing warning lights of caution that Latter-day Saints cannot ignore. This past week the stock market ran for shelter on indication of possible peace in Korea. Business and markets are sensitive to any change in world conditions. We must recognize the signs of the times as indicated by prophecy and have vision and wise understanding of national and world trends to safeguard our interests and thus strengthen the cause of Zion, even as Joseph of old so wisely planned and prepared against the days of famine and adversity, and thus became a great benefactor to the Egyptians and his father's family. We need all the help that faith, prayer, and inspiration can give.

The Latter-day Saints by getting out of debt and thus securing their holdings

(*Continued on following page*)

could set a good example for all people. We were advised recently from this pulpit by President Stephen L Richards to get out of debt, and that counsel now under present economic conditions, and particularly in the light of the past week's happenings, is most timely and wise. With such admonition there should be no cause for us to err in our judgments as to the course we should follow.

We are acquainted with recent government economy moves which, I hope, we all approve and commend our national leaders for, but it does indicate a cautious trend in our national life and is bound to spread to other fields. We have also witnessed an adjustment in farm commodity and livestock prices. In spite of heavy government military orders, consumer merchandise is becoming more plentiful and shortages progressively fewer in number. Prices in some lines are softening, and the cost of living index is lowering. The long sustained inflationary boom period made possible by war scare, high taxes, a staggering government debt, also increasing serious world problems with peace in the balance, are danger signals that call for caution and wise decisions. The economic adjustments now taking place should over the long pull be helpful to our national economy, but some segments of our economic life cannot help being hurt by lower prices caused by such adjustments. Some of our people have already experienced serious and costly losses.

It is generally conceded that 1953 will be a good business year, the first half favorable, the last half perhaps doubtful, and 1954 rather clouded. The Latter-day Saints should take advantage of whatever remaining good times that are ahead to get out of debt, make secure present holdings, and not take chances with odds against them for a high rate of prosperity continuing. No one can ever be criticized for consolidating his position and holdings to assure security and opportunities for himself and family. We must remember that we pay obligations and meet our commitments out of what is left after taxes. Taxation is a heavy taskmaster and a hard teacher. I wonder whether heavier tax burdens leaving us less to show for our labors and thrifty habits are necessary before we realize what the true values of life are.

The Prophet Joseph Smith has issued this warning,

> I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. . . . Some may have cried peace, but the Saints in the world will have little peace from henceforth. . . . Wars are at hand. . . . We ought to have the building up of Zion as our greatest object. (*Teachings of the Prophet Joseph Smith,* 160.)

I call your attention to the statement by President Joseph Fielding Smith in last Saturday's conference session when he said peace would not come to the earth until the Savior brings it at his second coming.

Now in this talk, my brothers and sisters, I am not intending to cause panic or fear in the hearts of the Latter-day Saint people. Again, 1953 is conceded a fair year, however, an orderly and planned program of debt liquidation with protection of interests, eliminating all risk hazards should be very helpful and not harmful to the national economy, and as I interpret present conditions, it appears to me the wise course to follow. I know it will bring peace and comfort of mind and a glorious sense of security and well-being for those we love and who depend upon us with full trust and confidence for life's necessities and opportunities.

My soul is full with the spirit of this latter-day work. It is most important. It must not fail. God has called us to holy callings and depends on us to keep free of entanglements and financial involvements to serve him freely and effectively and to promote his glorious kingdom on earth. May we ever keep in mind these suggestions and be faithful and true in our Church obligations, I pray in the name of Jesus Christ. Amen.

Seventh Session, Monday Afternoon, April 6, 1953



Marion G. Romney

NURTURE A TESTIMONY

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

Somehow I don't feel like giving the talk which I had prepared for the conference. I would, however, like to discuss with you a few things that are in my mind, without attempting to make a speech or deliver a discourse.

In the first place, I extend my welcome to Brother Bennion, who has today been called into the Council of the Twelve. He has great talents and the ability to do great service in the Church. He touched my life for good more than thirty years ago when he gave me encouragement in a trying time.

I express my regrets, too, at the passing of Brother Widtsoe, a great man who for many, many years was one of the outstanding leaders of the Church. I am sure our hearts go out to Sister Widtsoe and to her family. Just a year ago Brother Widtsoe gave his last conference talk. He had recently returned, you will remember, from a very important assignment in Canada. He talked about preserving water and making it available to the land. He told how putting water on land turns barren soil into fertile, productive soil. From this he drew the following gospel lesson:

> The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water from the irrigation ditch onto the thirsty land. (*Conference Report,* April, 1952, p. 34.)

I am sure we shall long remember the labors of Brother Widtsoe.

I would like to say a word to you, Brother Bowen, if you are listening.

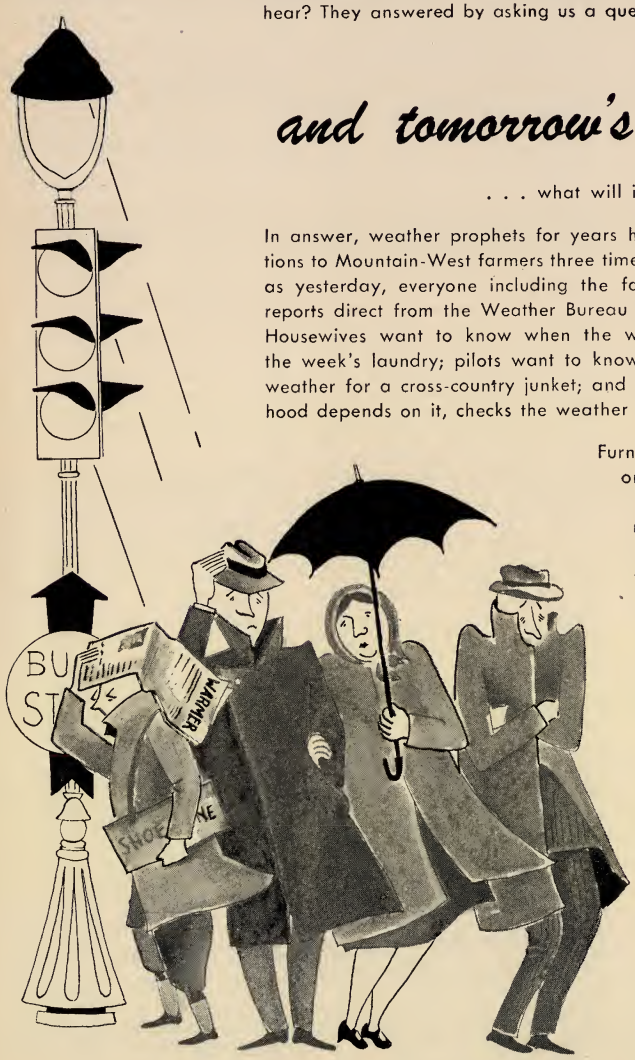
(*Continued on page* 442)

Many years ago, ten to be exact, hundreds of farmers in the Mountain-West were asked by KSL Radio, "When is it easiest to listen to your radio and what would you like to hear at that time?" The most often received answer was, "The noon hour!" And what did they want to hear? They answered by asking us a question —

and tomorrow's weather

. . . what will it be?

In answer, weather prophets for years have been giving their predictions to Mountain-West farmers three times daily over KSL Radio. Today, as yesterday, everyone including the farmers, listens to KSL Radio's reports direct from the Weather Bureau at the Salt Lake City Airport. Housewives want to know when the weather will be favorable for the week's laundry; pilots want to know when it will be good flying weather for a cross-country junket; and the farmer, because his livelihood depends on it, checks the weather religiously.



Furnishing weather reports is just one of the many public service features of KSL Radio that makes it the most-listened-to station in the area. Listen to the weather reports on . . .

FARM BREAKFAST ROUNDUP
6:30 a.m., Mon. thru Sat.

THIS BUSINESS OF FARMING
12:15 p.m., Mon. thru Fri.

WEATHER REPORT
11:00 p.m., nightly

KSL Radio
50,000 WATTS
CBS AFFILIATE

Our hearts go out to you; we love you; we recognize the strength of your great character and your unusual intellect. I would like to put in the record a statement from the address you delivered here a year ago. You were explaining how the adoption of the precepts of men had changed the doctrines of the Christian Church. You were, of course, speaking of churches generally, not of the Church of Jesus Christ of Latter-day Saints. Then you concluded —and I remember these words as you spoke them:

> In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man. (*Ibid.*, p. 66.)

I know, Brother Bowen, you would love to be here today. We would love to have you, and we give you our faith and our prayers.

Now may I call your attention to President Richards' conference address given six months ago. You will recall that he extended an invitation to the peoples of the world. It began with these words:

> I desire to use this opportunity to extend an invitation. . . . To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import. This is the invitation, addressed: To All Men, Women, and Children. Dear Friends: You are cordially and earnestly invited to participate in building the kingdom of God in the earth. Place—Everywhere. Time—Now. (*Ibid.*, October, 1952, pp. 97-98.)

President Richards, we remember that great talk. We have re-read it. We pray God, our Eternal Father, to bring you back that you may give many more such talks.

President McKay, in the opening address of this conference, said there were two things that we should do. One of them was to put our homes in order; the other was to bear witness of the Redeemer. He was thus quoted in the press:

> President McKay, in his opening message to the Church membership, emphasized what he termed two great duties of Latter-day Saints: (1) to put their homes in order, and (2) to proclaim the divinity of the mission of Jesus Christ.

I would like to say just a word about my testimony of the mission of Jesus Christ. I want to go a little farther back for a moment, if I can be given guidance by the Spirit of the Lord to speak the truth accurately, and mention the great condition precedent to the efficacy of the mission of Jesus Christ. That condition precedent is the mission of Father Adam, because without the mission of Adam there would have been no need for the mission—the atonement—of Jesus Christ.

I have an assignment from the First Presidency to serve on the Church publications committee. This committee is expected to read and pass upon the literature proposed for use in the study courses of our auxiliary organizations. It would please me immensely if, in the preparation of this literature, we could get away from using the language of those who do not believe in the mission of Adam. I have reference to words and phrases such as "primitive man," "prehistoric man," "before men learned to write," and the like. We sometimes use these terms in a way that offends my feelings; in a way which indicates to me that we get mixed up in our understanding of the mission of Adam. The connotation of these terms, as used by unbelievers, is out of harmony with our understanding of the mission of Adam.

"Adam fell that man might be." (2 Nephi 2:25.) There were no pre-Adamic men in the line of Adam. The Lord said that Adam was the first man. (Moses 1:34, 3:7; D. & C. 84:16.) It is hard for me to get the idea of a man ahead of Adam, before the first man. The Lord also said that Adam was the first flesh (Moses 3:7) which, as I understand it, means the first mortal on the earth. I understand from a statement in the book of Moses, which was made by Enoch, that there was no death in the world before Adam. (Moses 6:48; see also 2 Nephi 2:22.) Enoch said:

> . . . death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.
>
> For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. (Moses 6:45-46.)

I understand from this that Enoch could read about Adam in a book which had been written under the tutelage of Almighty God. Thus there were no prehistoric men who could not write because men living in the days of Adam, who was the first man, wrote.

I am not a scientist. I do not profess to know anything but Jesus Christ, and him crucified, and the principles of his gospel. If, however, there are some things in the strata of the earth indicating there were men before Adam, they were not the ancestors of Adam.

Adam was the son of God. He was our elder brother, not older than Jesus, but he was our brother in the same sense that Jesus was our brother, and he "fell" to earth life. He did not come up through an unbroken line of organic evolution. There had to be a fall. "Adam fell that men might be." (2 Nephi 2:25.)

I will go on now and read this scripture before I forget it:

> For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.
>
> And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. (Moses 6:46-47.)

Some men speak of the ancients as being savages, as if they had no intelligence. I tell you this man Enoch had intelligence, and Adam had intelligence, as much as any man that ever lived since or that lives now. They were mighty sons of God.

> And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. (Moses 6:48.)

If Adam and Eve had not partaken of the forbidden fruit, they would have had no children, and we would not have been. (2 Nephi 2:23-25; Moses 5:11.)

I do not look upon Adam's action as a sin. I think it was a deliberate act of free agency. He chose to do that which had to be done to further the purposes of God. The consequences of his act made necessary the atonement of the Redeemer.

I must not go into a longer discussion, but I say again that I would be very pleased if, in our teaching of the gospel, we could keep revealed truth straight in our minds and not get it confused with the ideas and theories of men, who do not believe what the Lord has revealed with respect to the fall of Adam.

Now, I believe with Enoch, " . . . Because that Adam fell, we are; and by his fall came death;" (Moses 6:48) that every man must die, as Brother Petersen said yesterday. I believe that to meet the demands of justice, it took the atonement of Jesus Christ to redeem men from that death, that they may be raised again and have their spirits and their bodies, which are separated through death, reunited. I believe that through the atonement of Jesus Christ whatever "transgression" Adam committed was paid for, and that as in Adam all die, even so in Christ shall all be made alive, every living creature. (I Cor. 15:22; D. & C. 29:24, 77:2.) I believe, too, that through the atonement of Jesus Christ my individual sins, your individual sins, and the individual sins of every human being that ever lived or ever will live upon the earth were atoned for, upon condition that we accept the gospel and live it to the end of our lives.

I know that my Redeemer lives. I shall not know it better when I stand before the bar of God to be judged. I know that Jesus is the Redeemer. I bear that witness to you, not from what people have told me; I bear it out of a knowledge revealed to me by the Holy Spirit. As to this knowledge, the Lord, after commanding the early Apostles of this dispensation to testify that the words he had spoken to them were of him, said:

> For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read

(*Continued on page 444*)

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Hurrying a young man into success





If a young man could only see into the future and read what would happen to him in business, he'd be mighty enthusiastic about his first job.

"I want to be where my best talents can be used. I need to polish those talents—not just by schooling, but by new learning at my work. I don't want to be blocked or 'lost' in the crowd. I want to work with people who know more than I do and have new responsibilities waiting for me if I succeed in my first work."

We'd like to say right here that any company worth its salt has exactly that job prescription written for the future of the young men it hires.

Some of our knottiest problems have been unraveled by young men. To be sure, they have had the counsel of older experts to hurry their success. But isn't that what a young man wants?

- At General Electric, for example, in the fields of jet engines and electronics, gray hair is scarce. In one division the average age is 29 among the 767 engineers working on such things as gyroscopic gunsights, autopilots for jet fighters, bomber armament systems, naval gunfire controls, guided missiles.
- Working on atomic power for submarines and atomic power for planes is a group of research associates, research assistants and engineers, averaging less than 34 years of age.
- Three young men in their twenties designed General Electric's first large-scale reactor to produce that new chemical prodigy, silicones. And they received the Company's top award for outstanding achievement.
- The armament system for the famous B-29 was developed by a team of G-E engineers whose average age was 26.

One thing we do know—when we take trained young men and supply them with an experienced organization and planning, then put at their disposal our resources and manufacturing know-how, the results surprise even the young men themselves.

The speed with which America's young scientists and engineers are developed will in large measure determine the rate of America's future progress.

(*A new booklet has just been published: "This is General Electric." In it we describe the methods we use for channeling talented young men into the new fields that are constantly being created by the ever-widening uses for electricity. For a copy, address General Electric, Room 123-2, Schenectady, N. Y.*)

You can put your confidence in—

GENERAL ELECTRIC

them one to another; and save it were by my power you could not have them;

Wherefore, you can testify that you have heard my voice, and know my words. (D. & C. 18:35-36.)

I am willing to bear this witness to all the Saints and to all men and women everywhere, saints and sinners, in all the world, for it is the eternal truth.

I know that the Prophet Joseph Smith was a prophet of God. I know he saw God, the Eternal Father, and his Son, Jesus Christ, as he says he did. I was not there, but I have read his account many, many, many times. From his account I get in my mind a mental picture, but I did not get my knowledge that he had the vision from that source. I received it from the whisperings of the Holy Spirit, and I have had those whisperings in my mind the same as Enos had when he said, " . . . the voice of the Lord came into my mind." (Enos 10.)

I know that God revealed every principle of salvation necessary to the salvation of men to the Prophet Joseph Smith. I know that his successor who sits here today, David O. McKay, holds every power and every authority and all the priesthood that the Prophet Joseph had —unless it be the keys of this last dispensation—but every power that is necessary to the salvation of men, he holds. Nobody has a testimony of the gospel that will save him unless he knows it, too.

It is an easy thing to believe in the dead prophets, but it is a greater thing to believe in the living prophets. I will give you an illustration.

One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had quieted him enough so he would listen, I said, "Why did you come to America?"

"I came here because a prophet of God told me to come."

"Who was the prophet?" I continued.

"Wilford Woodruff."

"Do you believe Wilford Woodruff was a prophet of God?"

"Yes," said he.

"Do you believe that his successor, President Lorenzo Snow, was a prophet of God?"

"Yes, I do."

"Do you believe that President Joseph F. Smith was a prophet of God?"

"Yes, sir."

Then came the "sixty-four dollar question." "Do you believe that Heber J. Grant is a prophet of God?"

His answer: "I think he ought to keep his mouth shut about old age assistance."

Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living prophet of God.

I want to say one more thing before I sit down. Today being the twentieth anniversary of Brother Clark's call to the First Presidency, I want to pay him a tribute. I love him. Although the Lord had to go all the way to Mexico City to find him, I am grateful that he brought him back to give us this twenty years of service. I want to read a statement from the message he gave twenty years ago. In it he spoke of his great humility and of the apprehension he felt as to whether he could meet the requirements of his new position. In telling of the joys he anticipated, he said:

> We shall have the joy of work, too, for man also is that he might work, he went forth from the innocence of Eden to the God-like knowledge of good and evil, with the Divine blessing—not curse—as it seems to me: "In the sweat of thy face shalt thou eat bread." And save in extremity, no man may rightfully violate that law by living by the sweat from the brow of his brother. It is the eternal, inescapable law that growth comes only from work and preparation, whether the growth be material, mental, or spiritual. Work has no substitute. Idleness brings neither profit, nor advantage, nor good—only a withering decay and death. The world is near to forgetting all this; I hope that we as a people shall keep it ever in remembrance, for in proportion as it is forgotten, evil will rule. (*Conference Report*, April, 1933, p. 103.)

I have watched him work through these years, as have the other brethren. We greatly appreciate the example he has set for us.

In conclusion, let me say this by way of general statement. Work, brothers and sisters, work in the kingdom. Get the testimony of the gospel. I think it is a disgrace for men and women to stand on the same ground day after day in their testimony, their knowledge of the gospel, and their work in the Church. We should go forward. We ought to be on our mettle all the time, reaching, perfecting our lives, doing more work, going forward preparing to meet the Redeemer. We live in the day just before his coming. We must speed the day, speed the work in preparation for that great day, that we may rest our souls in the kingdom of God, which I hope we may all do, and so pray, in the name of Jesus Christ. Amen.



Henry D. Moyle

FRIENDSHIP

by Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

We have all been thrilled with the marvelous, inspired, testimony of Elder Marion G. Romney. Every word that he uttered found a responsive chord in my being. And I should like to say amen to all that he said.

I have a feeling akin to the last statement which he made, concerning the necessity for us to show in our lives by our works, the faith that we have in the gospel of Jesus Christ.

If we believe, as we profess, we should constitute the greatest body of friends the earth has ever known. I have been reading recently the statement of a great writer who must have had a deep insight into the subject of friendship, though his attitude toward the same may have been somewhat cynical. He said, and I am quoting from Emerson:

> The higher the style we demand of friendship, of course, the less easy to establish it with flesh and blood. We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers even the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring, and daring, which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunder, and of shame, is passed in solitude, and when we are finished men, we shall grasp heroic hands in heroic hands. Only be admonished by what you already see, not to strike leagues of friendship with cheap persons where no friendship can be. Our impatience betrays us into rash and foolish alliances which no god attends. By persisting in your path, though you forfeit the little, you gain the greater.

I am conscious today that had there come into Emerson's life that which has come into yours and mine, the power of the priesthood of God, he would have had a different idea, a different conception of friendship. We have spoken frequently during this conference of our testimony of the divinity of the work in which we are engaged. We know that God lives, that Jesus is the Christ. We know that the Savior

(*Continued on page 446*)

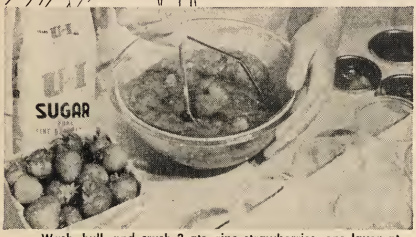


FOLLOW THE SIMPLE DIRECTIONS
AND YOU'LL TURN OUT

perfect U and I

STRAWBERRY JAM

You can't help being successful in your strawberry jam sessions if you use ripe but sound fruit, pure U and I Sugar, the correct amount of pectin, and follow the steps. The RESULTS, rewarding dividends in personal satisfaction, economical savings, and in the pleasure of good eating.



1 Wash, hull, and crush 2 qts. ripe strawberries, one layer at a time, using a kitchen masher to assure an even textured jam. Measure 4 cups crushed fruit into kettle. Measure 7 cups U & I FINE GRANULATED SUGAR into bowl and set aside.



2 Add 1 package powdered pectin to strawberries; mix well. Set over high heat; stir until mixture comes to a hard boil. Add U & I Sugar and boil hard 1 minute. Remove from heat. Stir and skim by turns for 5 minutes to prevent floating fruit.



3 Ladle quickly into prepared glasses.



4 Cover at once with ⅛ inch hot paraffin. Yield: about ten 6-oz. glasses.

For all your canning, be sure to use PURE U AND I SUGAR, often referred to as "crystallized sunshine and water"



of mankind is the only Begotten Son of the Father. I bear witness to these facts in all solemnity, and I likewise want to bear witness to the fact that there is a brotherhood of man, that just as Jesus is our elder brother, so are we brethren ourselves. We belong to a society in which there can be a perfect friendship. It requires of us but one thing, and that is that we keep the commandments of God. It is this fellowship, this brotherhood that makes it possible for us to magnify the priesthood of God which has been conferred upon us as men of Israel in these latter days.

I want to bear witness to you today, my brethren, that none of us can magnify our callings in the priesthood, none of us can exercise the power of the priesthood efficaciously, and none of us can have that witness come into our hearts that gives us that knowledge supreme of the existence of God and his Son Jesus Christ, unless we are true brothers, unless we belong to a society of men who love one another, and who are devoted to one another, who have confidence in one another, and who are much more apt to forgive the mistakes of one another than to criticize that which we may see amiss in our neighbor.

Emerson goes on to say in that beautiful essay of his on friendship, I love to read it, that it is difficult if not impossible for true friendship to exist between more than two people. He writes further:

> Friendship demands a religious treatment. We talk of choosing our friends, but friends are self-elected. Let me be alone to the end of the world rather than my friend should overstep by word or look his real sympathy. I am equally balked by antagonism and by compliance. Let him not cease an instant to be himself. I hate when I looked for a manly furtherance or at least a manly resistance to find a mush of concession.

Oh, how I wish that he had felt that brotherhood of God which exists in the lives and in the hearts and in the spirit of the men of Israel today, who are magnifying their callings in the priesthood.

As President McKay, at the opening of this great conference, spoke of the home, I could not help feeling that the degree of brotherhood, that degree of friendship which you and I exhibit in our lives may well demonstrate the contacts, the experiences, the influences of the homes in which we are raised. I know as I live that if I reflect in my life the love and the affection, the devotion that my father had for my mother, then I must constantly pray to my Heavenly Father for the strength and the courage to do his will and to keep his commandments. I am sure that there is nothing that we can do, brethren who hold the priesthood, more important in our lives than to bring into our homes that greatest power of all, love. We should bestow love, affection, and devotion upon our wives and let that radiate from us into the lives of our children. May we all go from our homes and throughout our lives in our contacts with our fellow men radiating that love, that affection for mankind which will give to mankind a confidence, a respect, even an obedience to that which we profess.

I was impressed this morning when Elder Harold B. Lee was talking to the missionary meeting in the Assembly Hall as to the qualifications of missionaries. I tell you, brethren, there is no power on earth by which we can penetrate the souls of men, the equal of that radiation of love and affection which will naturally pass from us to those to whom we bring truth and light and knowledge and understanding.

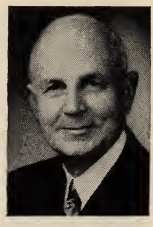
We owe this sort of friendship in the family, this love and affection, for our own brothers and our own sisters in the home, that that might reflect itself in our lives, in our contacts with the world. What we are will bear witness to our friends more eloquently than any words or any testimony that we can speak.

Elder Romney's testimony this afternoon would not have had the effect upon me that it had if I had not known that in his heart he has a love for his fellow men, willing to devote himself, his life, all that he has and is, all that he ever hopes to be to bring to them the satisfaction that the testimony of his has brought to him.

I am grateful for the opportunity I have of associating with men who know what it is to belong to an association of true friends, bound together as we are by the bonds of the Holy Priesthood. I bear witness to you today that as we create these friendships and affections that we have for one another, we can continue them eternally through our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure one another by that handshake that we truly love one another as sons of our Heavenly Father.

I pray that we may go away from this meeting, from this great conference, with our testimonies renewed, and with our desires to serve the Lord and keep his commandments increased. Maybe, after all, there are only two great commandments. We have spoken a great deal about them both. I love the Lord with all my heart, and with all my soul, and I have no other desire in life than to serve him. I hope that I may go on in life to the end of my journey, retaining that love which I have in my heart for him. I have no greater desire than to have that same love for all my fellow men. I hope I may be bound closely to my brothers and my sisters in the kingdom of God, and that that relationship may be eternal and be righteous, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

Monuments To Spirituality



Stayner Richards

by Stayner Richards

ASSISTANT TO THE COUNCIL OF THE TWELVE

After almost a lifetime of acquaintance with Adam S. Bennion, I want to assure him and assure you that I can support him in his new position one hundred percent. I am sure with his intellectual talents, the faith that he has in God, that he will add greatly to the strength of the Church.

In listening to the reports of the twenty-five or more mission presidents, I noted that each one paid a glowing tribute to his wife. Certainly these sisters and the others of the Church are doing a wonderful work and, incidentally, are equal to any occasion, and possibly I may be pardoned if I tell a little experience that would prove this to the brethren.

On one occasion a small boy returned from Sunday School where apparently they had been talking about the Darwinian theory, and as he entered the home, he said, "Mother, am I descended from a monkey?" She said, "I don't know, Jimmy, I didn't know your father's folks very well."

If I may enjoy an interest in your

(*Continued on page* 448)



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feelings and the Spirit of the Lord for a few minutes, I would like to speak upon a subject that I have chosen to call "Monuments to Spirituality." First I would like to make mention of the new temple under construction in Los Angeles. It was my privilege just a week ago this morning, after attending a conference in the Los Angeles Stake, to be shown through the construction work there by Elder Soren Jacobsen, directly in charge of building operations. And I think that he must have had in mind the spirit of the ancient prophet who said, "Except the Lord build the house, they labour in vain that build it," (Psalms 127:1) for you will be interested to know that every morning before they start work, he calls the workmen together and there have a word of prayer. I'm sure that that practice is going to pay dividends in finer construction and certainly a greater interest in the work. And I was happy to notice that during the hour and a half I spent going through those workings I never saw one man loafing, nor anyone using tobacco, and I never heard one man profaning. Now, that may not always be the case, but at least we hope that it might be.

As I have traveled through a number of the stakes of Zion, I have been thrilled and impressed with the wonderful new buildings that have been erected in the wards and stakes. Indeed they constitute a source of pride to every Latter-day Saint, and they are a credit to the community, and a still greater credit to the Church. They all have a spire pointing heavenward, indicating that they are houses of the Lord. They are well designed and built of fine materials. After the landscaping of the grounds around them, they are an inspiration and incentive for all the members of our Church living in those communities to beautify their own places.

As you enter these buildings, you are thrilled with the wonderful facilities for worship, classwork, and recreation provided for the old and young alike. The chapel, recreation hall, and all other rooms are so artistically decorated, with the colors of the walls, drapes, and floor coverings blending into such an attractive picture, that you know expert attention has been given to these items.

The building of these lovely edifices has afforded the opportunity of bringing into activity many of the inactive members of the Church. I think it is safe to say that because of the construction since the war of these nine hundred or more buildings that have been dedicated or are ready for dedication or are now under construction, that in each case there have been at least ten or twelve inactive men brought into the Church, and that would mean at least 10,000 families, formerly inactive in the Church, now active and enjoying the great blessings of the gospel.

This building program hasn't been confined to the stakes and wards but has spread out into the mission fields, in all parts of the foreign lands, except behind the "iron curtain," and the isles of the sea. I know that every mission president present here today and those still out in the foreign fields can testify that these new places, and those that have been purchased, providing lovely places in which to meet, have been a great help to them in the proselyting work. You have no idea how wonderful it is for a missionary after working with certain investigators to be able to invite them into a suitable place in which to worship.

I was asked by the president of the Western Canadian Mission as I met him the other day to please tell my brother that the prophecy which he made at the time he dedicated the beautiful chapel up in Edmonton, Alberta, Canada, in which he stated, "This building will be a missionary of the Church," has been literally fulfilled, and that many prominent people of that rapidly growing city are becoming interested in the Church.

Over in the British Mission a number of years ago, I understand that consideration was given to the closing of the Scottish District because there were only a very few converts being made there. During the last three years there has been an average of seventy-five to a hundred baptisms, and I think to a great extent it is because of the fine, suitable places of worship owned by the Church now in the cities of Glasgow, Edinburgh, Dundee, and Aberdeen. Just a short time ago I had the privilege of interviewing a returned missionary from France, and he told me that he attended the last baptismal service held in that mission and that a number of those that were baptized first got their interest in the Church because of the fine building that the Church now owns in Paris.

It has been stated that each fine building is equal to ten missionaries. If this is the case, then there have been added 9,000 or more silent but effective "preachers of righteousness" to the force.

These buildings, my brethren and sisters, are all made possible by the payment of tithes and contributions of cash and labor by the membership of the Church, and I say unto you, God bless you, my brethren and sisters, for your faith and for your generosity. Also I am sure that we're all grateful and often go to our knees in prayer in appreciation to the Lord for the First Presidency of our Church, for their foresight and their wisdom in inaugurating this great building program of the Church. We have been growing rapidly, spiritually, and it became necessary to grow in a physical way to take care of the membership of the Church.

Possibly it may not be considered inappropriate to say a word about the building department of the Church under the direction of Elder Howard J. McKean and his associates. They have caused these monuments to spirituality and faith to be erected with good designs, excellent materials, and fine workmanship. Because they are practical builders, they have been able to effect substantial savings to the Church and to the wards and stakes. Great faith has been manifested by the bishops, stake presidents, and local building committees in undertaking the construction of these lovely buildings. A faith-promoting volume could be written about the rich experiences that have come to them. The blessings of the Lord have known no bounds. It would seem that the spirit of the pioneer builders had returned, for they built by faith. As an outstanding example, may I mention about this Tabernacle in which we are now worshiping. It is 150 feet wide by 250 feet long and 70 feet high. It was built between 1863 and 1867 when no finished materials or bolts or steel nails or modern tools were available. They had only the timbers of the nearby canyons and very crude tools and machinery. Under these conditions, it took strong faith to undertake the erection of this unusual elliptical roof. The lattice trusses fitted together with wooden pegs and cowhide must span 150 feet. The least spreading of the trusses would kick out the stone piers below. A prominent engineer of the east, after examining this roof on the inside, stated that it constituted the greatest demonstration of faith that he had seen in any construction.

Now, my brethren and sisters, and especially you bishops and stake and mission presidents, we now rejoice in and are grateful for these beautiful buildings. May I make just a few suggestions to you? In the first place, let us keep them all clean and in order and maintain them in good condition. Then let's encourage all of our people to show respect and reverence to them as houses of the Lord. Above everything else, let us follow the advice just given by Elder Moyle: Let us serve as leaders in the wards, and stakes, and missions in these buildings, in the spirit of love and kindness. Let us carry on our work as the Master says, "Serve each other in love," in such a way that no offenses can be taken by anyone. Finally, though it may not be possible to have neon signs at the top of all of these spires as I would like to see, with these words: "Jesus is the Christ," let us hope that the testimonies of the leaders and members alike bear witness of this great truth and this work is of God, and that the gospel as established in the last days is for the salvation of all honest people throughout the world. And then again, let us invite all visitors to come to these places and assure them that they will never be embarrassed by having a collection plate passed before them. Freely we have received, and freely we give unto the world. God bless you all, my brethren and sisters, I humbly pray in the name of Jesus Christ. Amen.



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Richard L. Evans

With Faith— And Without Fear

by Richard L. Evans
OF THE FIRST COUNCIL OF THE SEVENTY

FIRST OF ALL, I should like to thank Brother Marion G. Romney for his thoughtfulness for some great men, for whom I have deep affection, some present here, and some absent. At the risk of some seeming repetition, I do not feel that I can proceed without acknowledging how much I miss Dr. John A. Widtsoe, scientist, educator, author, public-servant, personal counselor, friend, and man of God. May his memory be blessed, his family be blessed and comforted, and the purposes and principles for which he gave his life be prospered.

And to President Richards, and to Brother Bowen likewise, my sincere affection and appreciation and blessing. Likewise to President McKay, and President Clark, and President Smith, and these other brethren with whom we have the privilege of associating among the General Authorities. It is a choice and rich friendship and fellowship.

And to Dr. Adam S. Bennion, a word of welcome from me: presumptuous though it may be, I feel that I must speak it. I have been privileged to have many satisfying associations with him. I recall when he was Church commissioner of education, and I was a student in high school: How wise and mature and old he looked to me when I was sixteen, and how able and mature and young he appears to me now that I am somewhat past sixteen. I am sure that I have changed much more than he has.

I am convinced that thoughts are contagious. The evidence of it is that many if not most of those subjects that any of us might have spoken on at this conference have already been so wonderfully well covered, and we have been the beneficiaries of a marvelous outpouring of the Spirit of our Father in heaven. But I could not help thinking as I heard the opening report and message of President McKay, and the statistical data concerning the progress of the Church at the same session, of some of the experiences and hardships and contrasts of the Prophet Joseph Smith and his associates. I went to the office following that session and sought out some things that I had read some time ago, including two comments concerning the Prophet and the dire circumstances in which he found himself during the difficult Kirtland days. One is from April 17, 1834:

> I attended a meeting agreeable to appointment, at which time the important subjects of the deliverance of Zion and the building of the Lord's House in Kirtland were discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could for the deliverance of Zion and received twenty-nine dollars and sixty-eight cents. (*D.H.C.* II:50.)

About a year and a half later, approaching the Christmas season, December 9, 1835, the Prophet Joseph Smith writes again:

> At home. Wind south, strong, and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also, James Aldrich sent me my note by hand of Jesse Hitchcock, on which there was twelve dollars due, and may God bless him for his kindness to me. Also the brethren whose names are written below opened their hearts in great liberality, and paid me at the committee's store, the sums set opposite their respective names. (*Ibid.*, II:326-27.)

There follow twenty names with contributions ranging from fifty cents to $5.25, totaling $40.50, for which the Prophet says,

> My heart swells with gratitude inexpressible, when I realize the great condescension of my Heavenly Father, in opening the hearts of these my beloved brethren to administer so liberally to my wants. (*Ibid.*, II:327.)

May God help us to do as well with what we have as they did with what they had.

I think we shall go from here today with an awareness in our hearts that we have been taught well. I hope that we shall go from here with an awareness that we must be doers of the word and not hearers only, that we must not stand by and listen only. I think it was Emerson who said, "'Tis man's perdition to be safe, when for the truth he

ought to die." I should like to paraphrase this sentence and say, "'Tis man's perdition to be complacent and inactive, when for the truth he ought to live, when he ought to be doing what he knows he ought to be doing." I return to a favorite theme of mine: As we stand before the Great Judge of all of us, I think it shall not be what we don't know that will get us into trouble or that will cause penalties to come upon us. I think we know enough for our salvation and exaltation in the highest that the Father can give us. I think our difficulties will come rather from what we do know and ignore and fail to live up to; and merciful as our Father may be, kind and indulgent and gracious as he may be, there are some things he cannot give to us, as there are some things we cannot give to our own children, except as they earn them and live them and are deserving of them and make them a part of themselves.

I recall from the tenth chapter of Mark the request of James and John, the sons of Zebedee, that they be permitted to sit on the right hand and the left hand of the Savior, and how he said unto them, "Ye know not what ye ask: . . . to sit on my right hand and on my left hand is not mine to give. . . ." (Mark 10:38, 40.) No matter how much he may love us, there are some things the Father cannot give us except as we learn them, except as we live as well as we know how to live, except as we keep his commandments, and do what we know we should be doing.

Now, I should like to close with a thought that I take from our new associate, Dr. Adam S. Bennion, whom you have sustained this day. I have never heard a finer baccalaureate address than he delivered at the University of Utah a year or two ago called "The Candle of the Lord," in which he told, in his extemporaneous remarks (and I think perhaps it is not in the printed address as he gave it) how puzzled he was in his youth upon having heard or having read in Sunday School the passage of scripture in II Samuel in which it recounts that "it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house. . . ." (II Samuel 11:2.)

I was much impressed when I heard Dr. Bennion say how that passage puzzled him because all the roofs that he had known in his youth in the area in which he lived were so steeply constructed that the king could not well have walked upon them. And Brother Bennion told how he inquired of his teacher and received no satisfactory answer, but as soon as he later learned that there were places in the world in which there were not only flat roofs but where people also made a practice of living a part of their lives upon them, walking upon them and resting upon them, the question was cleared for him.

I am sure that many of the unanswered questions that confront us will be answered as easily as this one was

(*Continued on following page*)



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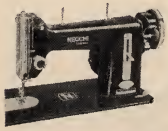


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Richard L. Evans *Continued*

for him, when he couldn't understand how the king could walk on a roof in the evening because he had only known steep, sharply constructed roofs that were made to shed the snow.

To our young people: Go forth and search for truth, without fear, but with faith. Where you find discrepancies, or seeming discrepancies, reserve judgment. There is time ahead of us, and eternity also. Theories are changing; textbooks are constantly becoming outdated; new discoveries are being made; and when all the pieces are put in place and everything is added up, and the picture is complete, the answers will seem as simple and satisfying as the answer to this lad, who was puzzled by a king walking on the roof.

Keep to a life well-balanced. Keep some of your time and means for the service of the Lord. Study the things of God as well as the other things that you must study to qualify yourselves for certain activities, and go forth with faith, with trust. I think the world is going on for some time. There is great work to be done. Our building program, our temple in Europe, and other things seem to me to be the evidence that this Church believes in the future, and I say to you young people, go forth and live your lives with faith, without fear, reserving judgment where you need to, and trusting to the Lord God to lead you into all truth.

May I leave with you my testimony. I was not one of those who had to decide to leave father and mother and family and friends and other things to become identified with this Church. My grandparents did that for me, and in one instance my great-grandparents. My sons represent the fifth generation in the Church. I congratulate those of you who did face this decision and who did come into the kingdom. But I have faced some other decisions. I have earnestly considered the alternatives, and I should not know where to go to find the answers to the ever ageless questions of life if I could not find them here. I leave you the witness of my conviction of the divinity of the Lord Jesus Christ, of the divine calling of the Prophet Joseph, and after him, of the like calling of all those who have succeeded him. May God bless us, every one, I pray in Jesus' name. Amen.



John Longden

The Same Today, Yesterday, and Forever

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

How Firm a Foundation, Ye Saints of the Lord."—

I am sure I gained strength from the last verse of that song. I have prayed for each one who has occupied this position during the last three days, and in return I know I shall receive of their faith and prayers in my behalf as I stand here for a few moments this afternoon. This was manifest when my associate, Elder Christiansen, placed his hand on my arm a few moments ago and said, "Hold on, we're with you."

I, too, am happy to sustain Brother Bennion who was chosen here this morning as an Apostle of the Lord Jesus Christ. I recall along with Sister Longden, how about twenty-four years ago he brought into our hearts and our souls the words of the Savior to help comfort us. We were called to undergo a serious tragedy in having our three-year-old daughter, our first-born child, taken beyond the veil. His words at that time have rung true through the years. I know he will contribute much with his talents and his leadership to stir the membership of this Church as he visits throughout the stakes.

As I returned to this building just a while ago with President Ivins and his good wife, it was beginning to rain. I heard the strains from the organ playing "God Moves in a Mysterious Way His Wonders to Perform." The words to one of the verses come to me:

"Ye fearful Saints, fresh courage take;
The clouds ye so much dread are big
with mercy
And shall break in blessing on your
head."

I realize that we have had great

blessings here in the past three days in the sessions of this conference; one in particular—that we have been brought out of the darkness of the world and into the light of the glories of the gospel of Jesus Christ. I cannot help reflecting upon the words of Peter, that great Apostle, when he said in his day to that generation,

> Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (I Peter 2:9.)

Yes, we have been made partakers of the glorious light of the gospel of Jesus Christ. We have had great manifestations of the inspiration of our Heavenly Father in these sessions of the conference. I have been reflecting as I have listened to the speakers that there has been no improvement in the Ten Commandments, and it is reported that they are some thirty-five hundred years old. There has been no greater wisdom given than that which was given by our Lord and Savior Jesus Christ in his great Sermon on the Mount, almost twenty centuries ago. And there has been no greater teaching than that which was given by the Prophet Joseph Smith when he was asked over a hundred years ago what were the tenets of our faith. He gave what we now know as the Articles of Faith. They teach the world that we believe in God and in his son Jesus Christ, and in the Holy Ghost, and they also confirm those principles which were taught by the Savior as to how we might gain exaltation and eternal life. These truths are contained in the gospel which has been restored for us today. Those Articles of Faith state that men should have authority to perform the ordinances which pertain to the salvation and the exaltation of our Heavenly Father's children. Also, we believe in the same organization that existed in the primitive church. I am grateful that in those Articles of Faith it teaches us that we believe the Bible to be the word of God as far as it is translated correctly. I am further grateful that I belong to a Church which enables and encourages me to have a Bible in my home and to peruse it and study it and understand its teachings.

And then the thirteenth article of our faith,

> We believe in being honest, true, chaste, benevolent, in doing good to all men, indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.

Obedience to the Ten Commandments, the Sermon on the Mount, and our own Articles of Faith revealed in this day will bring the glorious light of the gospel of Jesus Christ into our lives. We have partaken of a real spiritual feast these past three days. We have exercised some of our God-given senses. We have come, and those of the listen-

(*Continued on following page*)

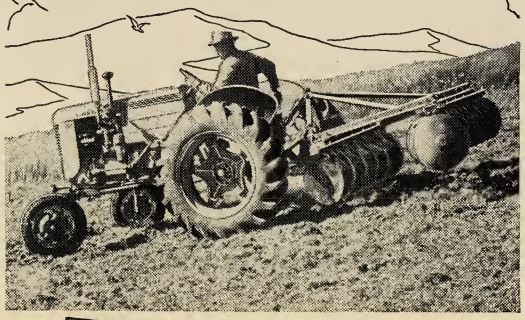
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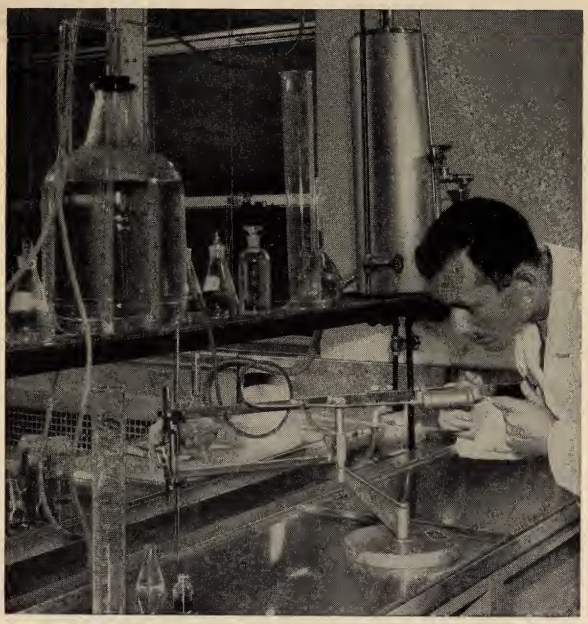
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ing audience on radio, and the viewing audience on TV, have also seen and heard. I hope we will take these things into our hearts that they might register deep into our souls, that we might carry these messages back into our wards and our stakes, that there might be truly an upsurge of spirituality.

There has been reference made here to the powers which are manifest in the earth: the power of Jesus Christ on the one hand, and on the other, the power of the adversary. Everything that is contrary to the teachings which we have heard in this conference is promulgated and taught by the evil one, and I testify to you that Satan is real. He is not a myth; he is not a superstition; but he is real, endeavoring to thwart the work of our Heavenly Father. But how thankful I am for the precious light of the gospel which shines upon us and gives us the strength to hold on to the truth. Power will be given us to overcome evil if we live close to the teachings of this conference. We have no greater example than that given by the Savior himself as he had been tempted and tested, if you please, for forty days and forty nights. He was able to subdue Satan in several instances as recorded in the fourth chapter of Luke. You will find there it states that Satan departed *for a season*, giving evidence to me and to all of us that there is never a time when we won't be subject to the temptations of the adversary as long as we live in the mortal flesh. I call your attention to the other scripture which says that the Savior returned to Galilee in the power of the Spirit.

My brothers and sisters, I'm sure we have been filled with the Spirit of the Lord Jesus Christ by the truths and light which have been given to us in this conference. May we go back to our homes in the power of that Spirit, for I bear witness to you that these things are true, that God lives, that Jesus is the Christ, and that we have a prophet, seer, and revelator, a mouthpiece of our Heavenly Father directing the affairs of this Church in the earth today, and these men whom we have sustained as Apostles are literally the true servants and special witnesses of the Master. This testimony I bear to you in all humility and sincerity and in the name of the Lord Jesus Christ. Amen.



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USS

UNITED STATES STEEL

Little Gus

(*Continued from page* 397)

balance one-half inch behind the wing spar." She put the wings temporarily into place and secured them with stout rubber bands. Then she tried to balance it again. It was rear-heavy. She dropped a few pieces of wood into the front end, one at a time. She experimented until she found just the right amount of weight. Now if she could carve a little pilot, weighing just exactly enough, and not a featherweight too much, she could cement him into the cockpit, and he could balance the little plane. But after many tries she discovered that she had not reckoned with the weight of the heavy rubber bands. When the wings were cemented in place and the bands removed, the pilot was too heavy.

"It will have to be a baby who steadies this plane," she said to herself. "I know! I'll carve Little Gus!"

Why is it easier to carve out a baby than to carve a man? Perhaps a woman knows her baby better.

When another tenant came down to use the washer, Janice removed her second batch; and when still another needed the space on top of the machine, Janice hung the clothes. But there was a burning inside of her to do justice by the *Little Gus* she was carving and to do balance to the little plane she was salvaging. In the instruction chart it said there was

a manual that explained further details. Janice took up the original Little Gus, fed him strained liver, put him in his buggy and hurried to the hobby store a mile away to buy the manual and tools. Time was so precious now. Two weeks was a short time when you had a hobby. You had to hurry with so inconsequential chores as going and coming.

At the store the man told Janice about the contest. Yes, there was a sheet of contest rules, and filling it out and attaching two dollars would put her in the run. There was a space for the name of her entry. *Little Gus,* she printed, and dug deeper into the "bootie" for the fee. The motor cost extra. She was glad that Mildred had paid her so well for the booties. The man at the store promised to help her if she ran into any assembling snags. And Janice wheeled her purchases and her baby back home. She remembered that since Dix was at Bruce's she didn't need to expect him home for supper, and for once she did not remember it with a pang.

Janice worked late into the night. She worked late for many nights. Before she went up to bed, she always put the little plane in the coal room. No one ever went in there since the gas had been installed.

And the final morning, when the boys were out at the airport trying out their model for the last time before the big meet the next day, Janice painted the mascot on the side of the cockpit. The mascot was Little Gus, in nothing but a diaper and a pair of wings and a twinkle in his eye, leaning forward on a billowy cloud, all ready for the take-off. Janice was glad that she had taken two years of advertising art in high school.

That afternoon, in the back yard of the hobby store, *Little Gus* made its first flight. Janice was sure that she could never fly it. But the man at the store said that was part of the contest. So she did everything that she was told and swung the little plane in an arc to the right. Then she held her breath. The little plane spiraled around for ninety seconds, then slid smoothly into a glide and ended up under a car in the parking lot. Janice crawled after it. The propeller had jiggled loose, the pilot had fallen on his nose, and the mascot had skinned his wings where the paint had not dried.

"There's time for those repairs," the hobby man assured her. "And *Little Gus* will fly tomorrow. Don't make it fly again in this cramped lot. He needs the wide open spaces. He can't really open up his wings in here."

On the morning of the contest, Bruce came early, holding the Dixon-Bruce creation high above his head. The plane was blue and silver. A decal of a mastodon head almost covered the side of the fuselage. *Little Gus* was red and black, because red and black were the colors to be found in the basement.

"Well, wish us luck, Honey," Dixon said as he blew a kiss to Janice. And Bruce pivoted the plane around the small room once and they left.

Janice picked up her baby and hugged him tight. "They didn't even ask us to go along," she whispered. "But we didn't want to go with them this time, did we, Gus?"

She stepped to the phone and dialed Mildred. "They've gone. It's safe to come now. Yes, we'll be ready as soon as you can get here."

Mildred swung around in her convertible and took the baby while Janice went back after the little plane.

(*Continued on following page*)



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Little Gus

(*Continued from preceding page*)

"Golly, you are sweet in your little red overalls!" Mildred cuddled him, and Little Gus smiled and showed his new tooth.

At the airport it was inevitable that Janice and Mildred should run into Dix and Bruce.

"Gee, it was nice of you girls to come and watch our tryout," Bruce said.

"Yes, we thought it would have been nice if you had asked us," Mildred chided. Mildred was always more forward than Janice.

"To tell the truth, we never thought about it," Dix confessed. And Janice knew that this was the truth.

"Some girls go to airplane meets regularly," Mildred went on. "I understand some of them even enter the contests."

"Four or five girl entrants in this one," Bruce admitted. "Soon be no ground sacred to man but his burial plot."

"Even in death the man is not without the woman," Mildred said.

"Have you learned that, at last?" Bruce asked.

"Well, I read it in a book."

Just then the first tryouts were called, and everyone moved forward.

There were silver planes and yellow planes, orange ones, and white ones. And they all did well. But when the Dixon-Bruce model launched into its spiral, men looked at their watches and counted the wide circles. One minute, two minutes, two and a half, three. This was the longest run, and it was still circling.

"We've taken the tournament by a good two minutes," Bruce whispered.

"Don't count the chips yet," Dix cautioned. "There's still another entry or two."

"There's nothing that can out-slug the *Mastodon*."

"Don't be too sure." The plane was in its last glide now. "Remember, the mastodon is extinct." The little plane glided to a smooth three-point landing and came to an even stop.

"Four minutes and twenty-two seconds!" the loud-speaker boomed, and there was a great stirring among the spectators.

A couple more planes dipped and dived, and one crashed into the announcer's booth.

"The next entry is *Little Gus,*" the announcer said. "*Little Gus* is the creation of Janice Potter. Janice is new in these meets. This is her first entry."

Janice handed the baby to his father and made her way to the little plane.

"Fly, *Little Gus,*" she whispered, and swung it into its arc. It wasn't a practised start, but *Little Gus* seemed to make up for her trembling hand. It flew free and graceful into a wide arc. Men took hurried glances to their watches and returned their eyes to *Little Gus.* This was a real plane. Two and a half minutes, three, three and a half. Its gas was gone now, and he would have to come in on his own wind.

"This plane has the best balance yet," one of the judges said. "Notice how even the flight is. This is a game little plane!"

Three and three-quarters. Four. Four and a quarter. Twenty seconds. Twenty-five seconds. Thirty seconds. It was landing now. Janice thought she would faint. "Don't fall on your nose, *Little Gus.*" And *Little Gus* rolled to a stop at her feet. She stooped to pick it up when a voice boomed from the loud speaker: "Don't touch the model until it is examined for injury." Janice stepped back, and a judge picked up the model and turned it in his hands. He nodded to the man in the booth. "It's okay, Jim."

The judges had a few words, and then the voice came over the loud speaker. "*Little Gus* is the winner for Janice Potter, with four minutes and thirty-seven seconds. This ends the twenty-second tournament for the Junior Aeronautics Meet. If Mrs. Janice Potter will come to the stand. . . . "

Janice accepted the check and made a shaky speech. There was an additional trophy that the Junior Chamber of Commerce had thrown in. It was a pedestal for *Little Gus.*

When Janice had shaken the extended judicial hands, most of the spectators had gone. The pedestal was too heavy to carry, and she felt the need of Dixon's strong arm. She finally found him in Bruce's car. He was alone with the baby. He had the child's shoes off and was playing "This Little Piggy" with his toes.

"Where are Mildred and Bruce?" Janice asked.

(*Concluded on following page*)

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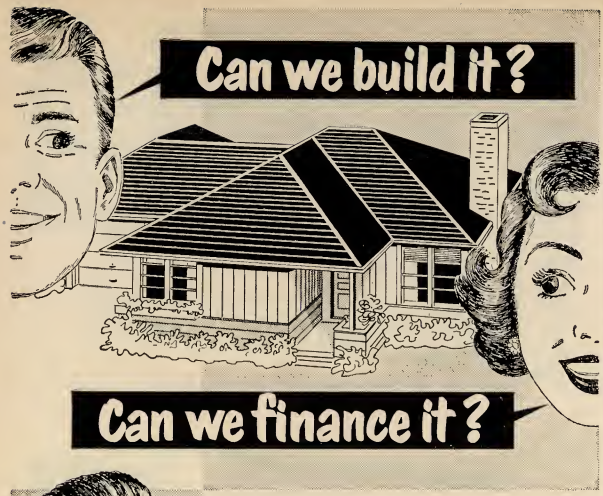


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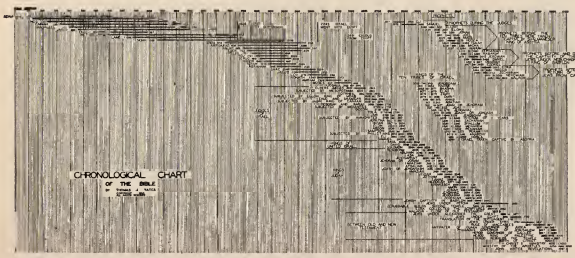




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Little Gus

(*Concluded from preceding page*)

"Oh, they went home in Mildred's convertible. She said she wanted to console him. He went away mumbling something about the man not being without the woman in the grave."

"Does he think he's going to die?"

"I think it nearly killed him, losing the match to a girl."

"And you?"

"Oh, I've had a wonderful time with this baby. Have you ever noticed how his toes curl up when you play with his feet?"

"Sure. Every night when I bathe him."

"Where have I been all his life?" And as they returned to get the plane and the trophy, "Janice, how in the world did you effect the balance?"

"If you must know, Dixon, I did it with Little Gus."

These Times

(*Continued from page* 378)

tures. Thus today we see national Republican and Democratic conventions extending Washington's "rotation" system on a wide scale, with a Catholic cardinal or bishop, a Jewish rabbi, and a variety of Protestants (including representatives of the colored congregations), invoking the divine blessing for each party.

Every president, in his inaugural address, from Washington to Truman, has included an appeal for divine blessing. Washington's phrase, April 30, 1787, was inserted at both beginning and end. Early in his address we find:

> . . . it would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes. . . . In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own. . . .

General Zachary Taylor, inaugurated March 5, 1849, perhaps said less in general, and less about Providence, than any other President, whereas Grover Cleveland, on March 4, 1893 "bore his testimony" in his final sentences as follows:

Above all, I know there is a Supreme Being who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid.

Franklin D. Roosevelt's last inaugural, January 20, 1945, closes with these words, eloquent in the midst of terrible warfare:

The Almighty God has blessed our land in many ways. He has given our people stout hearts and strong arms with which to strike mighty blows for freedom and truth. He has given to our country a faith which has become the hope of all peoples in an anguished world.

So we pray to Him for the vision to see our way clearly—to see the way that leads to a better life for ourselves and for all our fellow men—to the achievement of His will, to peace on earth.

Mr. Truman continued the tradition. Now in 1953, President Dwight D. Eisenhower has added a corollary, his famous, separate, uttered prayer, the invocation in which he invited the entire nation to join, as a prelude to his inaugural address. Since that time, many national conventions of bankers, business and professional associations, have felt impelled to follow the President's lead.

There is political power in prayer in a land of nearly eighty-million active church members. But the politics of prayer, despite its pragmatic sanctions, can never be justification; for, there is a spirit in man, and the Spirit of God giveth him *understanding*—in these times as in all times.

COLT IN A PASTURE

By Anobel Armour

The colt runs up to the pasture rail,
And his ears are pointed with surprise,
For he is a question from head to tail
And how could a colt be otherwise?

What has become of that other world,
Which was not like this strange place at all,
Where he lay warm and secure and curled,
Believing that life itself was small?

What is this soft touch against his nose,
Stroking him cool, and without a sound,
And why is it that the brown mare goes
In a constant circle on this ground?

Exploring, he runs across the grass,
And his wet nose lifts to the quick new air,
And then he wheels as two rabbits pass
And canters back to the waiting mare.

Needing a world which is not so wide,
He nuzzles his head in his mother's side!

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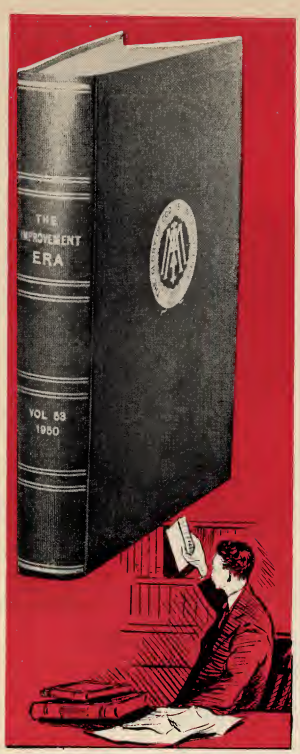
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Priority on Our Timetable

Richard L. Evans

IN MAKING decisions or in meeting emergencies, it is sometimes significant to see what a man is most concerned to save. In case of fire, for example, it is interesting to observe what each man considers to be his most priceless possessions. In one way or another, all of us are daily demonstrating our sense of values by what we do or fail to do, by what we buy or refrain from buying, and by every use or misuse of time, and talents, and opportunities. When we lose our health, we feel that we would give anything to have it back. But when we have health, we often shamefully abuse it in careless or unwise conduct. Many men lose limbs and even life while taking needless chances in seeking to save lesser things. Sometimes they lose life in the attempted saving of a few seconds. But if we were given a month to live and knew that this was all we had left of this life, it would be significant to see what our choices would be. And it would be safe to say that some of the things we have been pursuing, and some of the things to which we have given top priority on our timetable, would be quickly shaken down in their order of importance. And some of the things we have neglected would quickly move up toward the top. Some of the visits we might have had with our children, some of the talks with loved ones we might have taken time for, some of the obligations we might have met, some of the commandments we might have kept, some of the worth-while things we might have worked at—all might be hurriedly revaluated if we knew that time were to be taken from us on a definite date. But "I know of nobody," wrote Thomas Fuller, "that has a mind to die this year."[1] Yet always there are before us inevitable eventualities that come for some sooner, and for some not so soon—but ultimately for each of us. And "It is a poor thing," said another observer some seventeen centuries ago, "for anyone to fear that which is inevitable."[2] Nor need we fear, if we keep before us a sound sense of values, and recognize the sham and superficialities for what they are, and keep our houses in order and cherish our loved ones, and work at worth-while things, and walk humbly with Him who is the Father of us all, and do our best to evaluate all things as we likely would if we knew that the time allotted us here would end on a definite date.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, APRIL 12, 1953

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[1]Thomas Fuller, *Gnomologia* (1732 A.D.).
[2]Tertullian, *The Testimony of the Christian Soul* (210 A.D.).



Our Snowstorm Adventure

(*Continued from page* 398)

Then at 1:30 p.m., we headed north through the reservation toward the Canadian border. The road skirting Glacier Park was closed by drifts, so our best chance was over the gravel road through the reserve. The plow had been through, we were told. The driving was not so difficult here, for one could see the black dirt edges of the road, and thus stay in the middle of it. It was a weird, fascinating country through which we drove. We had occasional glimpses of timbered hills, of grassy (dry grass) swales, blown clean of snow. Then the wind would close the picture, and we would be swallowed up in the gray swirl all about us. We forced our way through some drifts which an hour later would have virtually defied any effort to pierce them. We went through just in time.

At the Canadian immigration station we were informed that we had reached the end of the trail. Only fifteen miles to Cardston, but fifteen miles of road solidly drifted with heavy snow from six inches to three feet deep. Canadian road equipment could not cope with the miles of drift all over the territory. A plow was promised at 3:00 p.m. At 6:00 p.m., there were no signs of its arrival.

Brother Richards phoned into Cardston and informed President Gordon S. Brewerton of the Alberta Stake that we had come as far as we could. President Brewerton was relieved that we were so near in safety and said that he would send the snowmobile out to get us. This is a closed vehicle with skis for front wheels and caterpillar tread in back for deep snow. We visited for two hours. Then the phone rang. The snowmobile had stalled and had returned to Cardston. It looked as though we would spend the night in the immigration office.

Then the phone again—the snowmobile with six men, shovels, and other necessary equipment would try it again. Again the long, anxious wait! Then down the darkening road we saw a dim flicker of light—not enough to be certain—then a steady beam. In a moment we heard the roar of the engine and then in a great cloud of snow the machine turned up to the door.

Happy greetings were exchanged. President Mark L. Spencer, a member of the stake presidency; Brother

(*Continued on following page*)



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Our Snowstorm Adventure

(*Continued from preceding page*)

Lloyd Cooper, owner of the snowmobile; and Brothers Jim Cooper, Gordon Sloan, Morgan Beazer, Lynn Caldwell, members of the crew, made us feel welcome, and a little as though the rescue was like that of Robinson Crusoe or of Byrd at the Pole. With baggage and some joking we boarded the snowmobile. The engine roared, and we were off.

Never have I had such a ride. From where I sat, it looked easy and exciting. Yet I watched the driver tense up and the crew brace itself as we would plow into the old track through the deep drifts, snow being thrown over the machine often completely covering it, yet the snowmobile wallowed through and on. Into the night we roared.

"Brace yourselves," yelled Brother Cooper. "If we make this one, we can do the rest." Ahead I could see the great drift. The up-surging tractors had cut a sharp curve through the drift. The job was to stay in the tracks and keep up momentum enough to break through.

We braced ourselves! A great cloud of snow covered the windshield. The machine lurched one way, then the other, groaned, and then shot clear—we were through the worst drift.

Fifteen minutes later we could see an occasional light. Soon we were roaring down the main street of Cardston. With a flair for the dramatic, Brother Cooper brought his snowmobile through the piled drifts right up to the door of the lighted chapel. We stepped out into the light, and into the united smiles and greetings of the stake officials. The meeting was waiting. A little late but happy, Brother Richards was soon delivering one of the best sermons I've heard on missionary work.

Sunday morning, with the exception of a bad drift, which delayed us for an hour, I was delivered by Brother Melvin Wynder to Lethbridge in time to speak at the morning session.

The return trip Monday was uneventful. Roads had been cleared; President Brewerton delivered us to our car at Canadian customs at 11:00 a.m. At noon we lunched at Browning. At night we were in Butte.

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blanket of new snow, one wondered how the wind could create so much mischief.

Incidentally, we went the only way we could go to get there. The road through Lethbridge was closed until late Sunday. Airplanes were grounded, even the railroad trains didn't get in. Brother Richards' impression was right—we went west as inspired.

Some Are Born to be Heroes

(*Continued from page* 393)

there beside Mike, was very conscious of the big miner. The picture show had been their mid-weekly binge on the weeks that Mike was day shift. They had gone to the show, had sat through the picture side by side, no matter what it was; no matter whether it was interesting or not. When Mike was on night shift at the mine, Noel had gone with other fellows, or with Mrs. Gray, her landlady, or with some of the town girls. But she had never gone with another fellow when Mike could be there, and was uneasy under the current of thought that she felt coursing between them. To shake off the feeling, she paid more attention to her companion, laughed with him at the ridiculous escapades of the screen hero. In the middle of the show Mike got to his feet quietly and left, and the empty seat seemed to rebuke her silently, "Heaven knows what for!" she said, shaking herself angrily.

The next day Noel was delayed at school putting an examination for the next day on the board, so that she left just as the men going off shift were coming down the narrow street. They had on heavy work clothes, not the ones they wore in the mine, of course, but heavy, grimy ones, nevertheless, and their faces were grimy, too, in spite of the hasty washing they had been given in the "dry" at the mine.

Mike Wilson was with them, but seeing Noel he stepped out of the crowd and started to walk along at her side.

"Noel," he began, and Noel noticed a new diffidence in his voice, "it's great to see you alone, once in awhile. I didn't mean to act like a bear last night, but somehow, I just couldn't think of anything to say—" His voice trailed off.

(*Continued on following page*)





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Some Are Born to be Heroes

(*Continued from preceding page*)

"I didn't notice," Noel lied.

He looked at her quickly, and then said, "I guess not." They walked along in silence for awhile, and then Mike said, "How about Saturday?"

Saturday! This week the dance was to be in honor of Gordon, the whole county turning out to do him homage. It would be fun to go as his partner, and he had spoken last night as if he had every intention of taking her. But he hadn't really asked her yet. As Noel hesitated, Mike said placatingly, "I would have asked you before, but I don't seem able to find you any more. And then," he stumbled on, "I sort of took it for granted—"

Noel's head went up at that. So Mike took her for granted, just because she had gone with him before. Maybe he thought no one else would take her—

As she flung back her head angrily, she heard Lieutenant Stewart's gay laughter, and his voice, cool and suave, said, "No, you don't, Mike! Nobody beats Gordy Stewart's time. Noel's going to the dance with me."

His assurance, after Mike's hesitancy, wasn't exactly flattering, and Noel looked from one to the other. Both of them needed a lesson, she thought, but she didn't want to administer the lesson just now.

Before she could answer, Mike's voice came, dangerously cold, "Noel will have to tell me that, Gordon! Coming from you, it doesn't mean a thing!"

Noel saw the flush that leaped up under the bronzed cheek of the marine, and her eyes went swiftly from one to the other. Mike was taller and broader, and he was terribly strong, she knew. Didn't he always win the Labor Day prizes for mucking and shoveling and picking? But Gordon was lithe and trained—the word *Commando* shot through Noel's mind. A Commando could twist an opponent into a pretzel. She didn't want either of them hurt. She stepped between them.

And, putting reason against reason hastily, faultily, she thought, "I can go with Mike any time; he'll be here all year. Gordon's here only a little while—he's been fighting—I don't know—"

But she was saved a decision. Mike, quick to jump to conclusions, said, shrugging, "I might have known and

saved myself the trouble. Of course it's the *hero!*" and he turned and strode away.

Noel was angry, now, too, and she made up her mind that if Mike asked her for a dance Saturday night, she would refuse. He acted like a boor—like a miner—she thought bitterly. Lieutenant Stewart was suave; she'd have a good time. But she needn't have bothered to decide what to say to Mike, for he didn't ask her for a dance.

Once, during the evening, finding herself close to him, she said, "What's the matter, Mike? Can't you even be friends?"

"Things going wrong, Noel?" he countered shrewdly, and Noel's head went up, her cheeks flaming.

And that's the way things stood when the mine accident happened.

Noel awakened to the shrill persistence of the mine whistle, wailing through the clear, thin air. She had never heard it, except as a sharp signal at the beginning and end of a shift, but the stark terror in its voice could not be misunderstood.

She leaped out of bed, wrapping her robe around her, and went out into the hall. Lights were on in the living room. She went in, and there were Mrs. Gray and her husband and the older children, shivering, listening, horror in their eyes. The youngest child began to cry somewhere in the back of the house.

"What is it? asked Noel, fear clutching at her throat.

"The mine!" Mrs. Gray wrung her hands. "The mine! Oh, I'm so thankful my man isn't on shift. But the others! The others!" She began dressing as the whistle wailed on.

"The others?" thought Noel, and suddenly asked herself, "Is Mike on shift? Is he?" She tried crazily to figure whether he was or not.

Mr. Gray was cramming himself into a shirt and coat. He said, over and over, "There's an accident at the mine!" and rushed out of the house.

Mrs. Gray stood up then. "Get the children back to bed," she said to Myra, her eldest daughter. "I'm going up there."

Noel grabbed Mrs. Gray's arm. "Let me go, too," she begged.

Mrs. Gray looked at her a moment and then said, "Get dressed."

Noel had never dressed so fast in all her life. She slipped into flannel slacks and a sweater, pulled on heavy sox and sturdy oxfords; and as she

(*Continued on following page*)



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Some Are Born to be Heroes

(*Continued from preceding page*)

was running down the hall, she was pushing her arms into the sleeves of a heavy tweed coat. But she didn't know she was doing all this. She was thinking only, "Mike is on night shift. I know he is. But maybe he isn't—Last Saturday—" she could not think coherently.

Mrs. Gray was waiting for her. Together they went out into the street.

The night was filled with terror. The wailing of the siren had pulled every adult of the town out of his bed. Men and women, hastily dressed, were running up the steep, narrow street. Many were sobbing, and Noel knew that these had men down in the mine. Her own eyes were dry, but her throat ached and her heart seemed squeezed in the giant hand of foreboding.

At the entrance to the shaft house they came upon guards, who held back the sobbing, moaning mass of humanity. Noel, pushed to one side in the struggle, found herself crying, "Mike! Mike!" as other women were crying the names of men.

An old man standing near Noel said, "Mike Wilson? He's okay. He's been up once, but he went right back down to help dig 'em out."

"How many are there? What happened?" Noel asked.

"Cave in," the man said laconically. "Foreman said there were three unaccounted for."

"Are they—?" Noel couldn't frame the question, thinking of the wives and children and sweethearts waiting there, so pitifully small and human against the looming mass of the frowning mountain.

"Can't tell yet," the old man said. "Sometimes they are and sometimes they ain't."

"But," Noel protested, "I thought mines were safe now. I thought—"

"They're a heap safer than they used to be when I worked in 'em," the old man said, as if he took pride in the dangers he had endured. "But it just ain't humanly possible to make underground workings really safe. Men go diggin' about in the bowels of the earth and expect the old earth to sit quiet and take it. But she won't!"

Noel couldn't listen to any more. She pushed ahead again.

Men with authority were there,

directing the guards, the crowds, the activity that was going on feverishly somewhere below them. Noel saw Lieutenant Stewart, tall and efficient and commanding, and felt impatience tinge the admiration his calm authority evoked. No wonder he was a hero, she thought. Everyone obeyed him without question. But couldn't he do more underground? There must be so much to do!

Suddenly a man Noel didn't know was standing in front of them, "Do any of you know first aid?" he asked, and as several women stepped forward he lifted his lantern and scanned their faces carefully. Later, as the crowd waited, bonfires would be built, but so far no one had taken time for that.

To most of the women the man spoke gently, "You'd better stay here," and suddenly Noel knew why. She pushed forward.

"Let me help," she begged, "I've had first aid and nurse's aid training. And—," her voice faltered, "I've no one down there."

He said, "Come along then," and took Noel and two other women into the shaft house.

There he explained to them briefly that they were to go down into the mine to give hot soup to the workers and to stand by to give first aid to the rescued, should they need it.

"Dr. Adamson is down there now. He asked for help. He will tell you just what to do. Are you afraid?"

The women shook their heads, not knowing what was coming, not daring to be afraid.

The cage clanked into place and a half-dozen men, grimed with sweat and dirt, their faces haggard, their eyes bloodshot, stumbled off. The man who had brought Noel and her companions in nodded, and they stepped into the little iron box, with no top, and grasped the iron bar that went across one side. The man handed them round metal hats with lights on them.

"You'll have to have these," he said. "I'm thankful you're dressed decently." Then Noel noticed that her companions wore Levis and boots

They put the clumsy hats on their heads. There was a clanking. Water dripped from somewhere onto the floor of the cage. They started down.

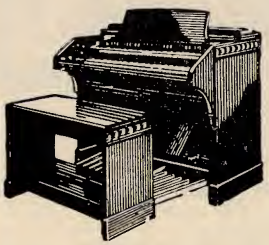
It wasn't like going down in an elevator, Noel thought dimly. All was pitch dark except for the little

(*Continued on following page*)

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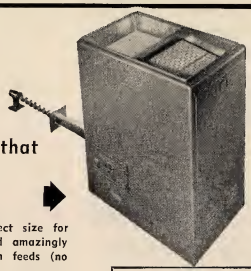
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Some Are Born to be Heroes

(*Continued from preceding page*)

pools of light thrown by the lamps in their hats. Down and down they went and Noel's stomach seemed to rise and catch in her throat.

Then with a clatter the cage stopped and there was light around them. Old Dr. Adamson came forward and opened the iron gate of the cage. They stepped out into a rock-walled, dirt-floored room, lighted by hanging electric bulbs.

Men lay on the ground, coats under their heads or spread over their bodies. Their faces were streaked and grimy, their eyes closed in utter weariness.

"They've been digging," Dr. Adamson explained briefly. "Only three or four can work at a time, so they work in relays."

He pointed to a small electric grill connected by an extension cord to a light bulb socket. A pot of thin soup bubbled on it and tin cups were standing on an empty powder box nearby. Dr. Adamson nodded toward the steaming kettle.

"Give 'em soup—good and hot, when they come in," he said. "See that they are covered when they lie down. It's chilly here and we don't want any pneumonia."

Noel looked about for Mike, but he wasn't among the prostrate figures. She couldn't help it. She had to know.

"Where's Mike Wilson?" she asked, looking at the doctor.

"He's digging," the doctor said, and his lips curved into a bleak smile. "He's the digginest man I ever saw. Been at it steady for three hours, now, and wouldn't stop when I told him to."

"Could I take him some of this soup?" she asked.

The old man looked at her. From somewhere down a dark passage Noel could hear the sound of pick and shovel on loose rock, but there was no talking. The work was being done in grim silence. Dr. Adamson nodded. "He's down there," he said, pointing to the dark passage that led from the little room. "It would be a good thing for him to have something hot, because when he quits, we're going to lose our best hope."

Noel poured a tin cup full of the steaming liquid and started down the passage. It was a small tunnel, roofed and sided with rock, but with a dirt floor. It was a new stope, in

the far end of which the men had been working when the cave-in shut them off. Now they were entombed alive, their only hope the three or four men digging tirelessly.

Noel rounded a bend in the passageway and saw before her the grotesque shapes of men bending, rising, working like dwarf figures in some Caliban's cave, while distorted shadows danced on the roof and walls around them.

Noel's heart stopped and then beat jerkily as she recognized Mike, taller and broader than the others, his back bent, his huge shoulders and arms working with a rhythm that was beautiful and heartbreaking to see.

Noel stumbled towards him, but before he knew she was there, he faltered, and one arm went up, wiping the black sweat from his eyes.

Noel whispered, "Mike, oh, Mike!" and though her voice was low and almost lost in the din of the picks and shovels, Mike turned to her as if his heart could hear her slightest whisper.

"Mike, darling!" She was trying to keep the tears from her voice now that she could see he was safe, but he was so tired, so worn that Noel's heart ached. "Here's some soup—Mike!"

He took the cup without a word and drank the scalding liquid. Then, like a man in a dream, he turned back to his digging. Noel put both hands on his arm.

"Mike, darling, why don't you stop? You've done enough. Come back with me!"

He turned to her, and his eyes were black hollows in his face.

"Mike! Don't you understand? I love you so—I was so afraid you were hurt. Why don't you stop?"

Then Noel saw a miracle, for Mike's eyes were no longer dark pools, they were shining lights; his face was no longer worn and seamed with weariness, it was young and happy. He bent down until his lips touched her wet cheek. "I can't stop now," he said, and his voice was singing. "I'm not tired any more, darling. I can keep on until we break through, knowing this."

He turned back to the wall of rock and his pick swung with easy rhythm against the barrier.

Noel stumbled back down the uneven passageway to the others, a great wonder in her heart. "I'm going to marry Mike," she said over and over, and then, as her lips lifted in a smile, "I'm just a sucker for heroes!"



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Scouting for 40 Years

(*Concluded from page* 395)

On October 24, 1951, President David O. McKay announced the appointment of a general Church Scouting Relationships committee. At the time of the announcement its purpose was "to set policies, approve program activities and in general extend the influence of the Boy Scout program throughout the Church. The committee will also interpret to the Boy Scouts of America, the aim and purpose of the Church in its program for boys eleven to eighteen years of age."

During 1952 the First Presidency announced that the Church would also use the Cub Scout program for boys in the Church eight, nine, and ten years of age. The assignment of this responsibility was to the Primary Association of the Church. Steps were immediately taken by the general Primary presidency to put Cub scouting in the Primary organization according to a definite plan in the stakes and missions of the Church. This gives the Church a complete scouting program for boys from eight to seventeen years of age.

Another development was the assignment of the eleven-year-old Boy Scout program to the Primary by the First Presidency, December 31, 1952. Placing this program for eleven-year-old Boy Scouts in the Primary, maintained intact the age structure of the Church as it relates to the Primary and the Y.M.M.I.A. program.

Thousands of Mormon boys have been Scouts in Canada, Mexico, England, France, Norway, Sweden, Denmark, Germany, and other countries. Scouting has had an appeal to the boys of all countries and all churches over the world; but it has had a special appeal to the boys of the Church because of their deep-seated belief that boys have obligations to our Father in heaven. Since scouting emphasizes a boy's "duty to God," it has great appeal to the Church as an integral part of the program to make religion vital in the lives of boys. Scouting in America is forty-three years old. Scouting in the Church is forty years old. The result of scouting in the lives of thousands of boys in the Church, who have been a part of it, has been to strengthen them in the faith and to help them build a testimony. It has been a magnificent forty years.

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Richard L. Evans

THE LONGER we live the more aware we are of the shortness of this life we live, and the more aware we are of a sense of loss and of loneliness as those whom we have lived among and loved leave us one by one. And ever in the background we are aware of the questions that confront all men: Whence? and why? and whither? What lies beyond? Shall we know them as we knew them here? The event to which this day is dedicated is the assurance that we shall—the reality of the resurrection of Jesus the Christ, and, through him, of all others also. We read of it in scripture. We sing of it in song. We speak of it in sermon. We hold to it with full faith, but not perhaps without an ardent, living hope that we shall see it more certainly; or not, in a sense, without wishing that we had seen with our eyes and touched with our hands as did Thomas. But when all the evidence is before us it doesn't test our faith too far. True, we don't know how it will be brought about. There are unanswered questions. There are difficulties that may seem insurmountable.

But how many unanswered questions are there concerning other things that are all around us? How can we account for the fact that we are, that we feel, that we love, that we live? How can we account for unnumbered billions of stars that are kept in their course? for the constancy of the sun and of the seasons? for the awesome miracle of a baby's birth? for the inborn instinct of animals? If we had never seen spring return would it not require a far-reaching of faith to imagine that it might be so? If we had never seen trees that seemed dead one day, break forth into full flower—if we had never seen these before our eyes, these things which we have come to call commonplace—to accept them could require a far reach of our faith. With ten times ten thousand questions that we cannot answer even about the things we can touch and feel and see, it is but a little further reach of faith to accept the reality of the resurrection and the assurance of everlasting life, and to trust him who gave us life, to provide the way for us to see and know and live again with those we love—always and forever.

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Melchizedek

This is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for previous lessons have appeared in preceding months.

Lesson XXII

THE CHRISTOLOGICAL CONTROVERSY. NESTORIUS AND CYRIL

Text: James L. Barker, *The Divine Church*, Second Part, Chapter XXII

Teaching Objective:

To show how disputes over man-made doctrines of the nature of Christ shook the Christian Church.

Suggestions on Teaching Procedure:

Step 1

Place on the blackboard an outline of the material to be presented. The following outline is suggestive:

The Christological Controversy

A. What the controversy was about
(A review of the last lesson).

1. The effect of Aristotle's philosophy.
 a. Man's nature divided into body, animal soul, and rational spirit, accepted as fact.
 b. The mystery of the incarnation—how did God become human?

B. The Various Views.

1. Monophysitism—The belief that in Christ there is one nature only, the divine. The human nature had been absorbed by the divine nature.
 a. Apollinaris, bishop of Laodicea, followed this view.
 b. The view was opposed by Gregory and the Antioch school.
 c. Finally condemned by the Council of Constantinople in 381.
2. Dyophysitism—In Christ there are two natures, one divine, the other human.
 a. Diodorus defended this view.
 b. Theodore of Mopsuestia, disciple of Diodorus.
 (1) Upheld the two natures in Jesus.
 (2) Condemned the veneration of Mary as the *theotokos*, mother of God.
 "Mary," he said, "gave birth to Jesus (the human nature) but not to the Logos, (the divine nature).
 c. Nestorius, patriarch of Constantinople,
 (1) Supported ideas of two natures in Jesus which were never united.
 (2) Opposed the term "Mother of God," as applied to Mary.
 (3) Backed by the school of Antioch.
3. Monothelitism—The Savior had two natures, but only one will.
 (Not developed in this lesson.)
4. The orthodox view (or that which became orthodox, because it finally prevailed)—Two natures and two wills in one person.
 a. Cyril, patriarch of Alexandria.
 The unity of the two natures of Jesus was real, a physical one—the Lord Jesus was one person—hence Mary was the Mother of God (*Theotokos*).
 " . . . that here on earth our Lord was one person, but he underwent different experiences by virtue of his two different natures."
 b. The Alexandrian school followed Cyril.
5. The factions appeal to the bishop of Rome.
 a. Reasons for the appeal.
 b. Bishop of Rome took the side of Cyril.
 c. The decision of Rome not accepted by followers of Nestorius, and mutual condemnations and excommunications occurred. (To terminate the conflict it became necessary for the emperor to assemble a general [ecumenical] council.)

Step 2

Following the outline, discuss with the class the various views expressed by church leaders. Such questions as these might serve to promote profitable discussion:

1. What do we mean by the Christological controversy?
2. In what way did the philosophy of Aristotle concerning the nature of man affect the views of the Christian church?
3. How did the Christian leaders explain the mystery of the incarnation (God being born in a human body)?
4. Explain the view of Apollinaris.
5. Explain the views of Diodorus and Theodore of Mopsuestia.
6. How does Nestorius become the opposition leader against the "Mother of God" idea?
7. What was the view held by Cyril, patriarch of Alexandria?
8. Why did the two opposing factions appeal to Rome?
9. What was the effect of that appeal?
10. Can you settle a controversy concerning the nature of God by the methods employed?

Step 3 The Summary

Summarize briefly the findings of the class hour. The outline placed on the blackboard can be referred to as a summary. See also the first page of the lesson in the text.

Step 4 The Assignment

1. Arouse general class interest in the next lesson by leaving with the quorum members a challenging problem such as the following:
 a. What authority does the Catholic Church have for its title of Mary as the "Mother of God"? Read your manual lesson 23 for an answer.
2. Special Assignments:
 a. Assign one quorum member to tell what Nestorius believed regarding the nature of Christ.
 b. Assign one quorum member to tell what Cyril believed regarding the nature of Christ.

Lesson XXIII

THE COUNCIL OF EPHESUS

Text: James L. Barker, *The Divine Church*, Second Part, Chapter XXIII

Teaching Objective:

To show how doctrinal disputes divide a church lacking centralized authority.

Suggestions on Teaching Procedure:

Step 1

Place on the blackboard an outline of the material to be covered. The following is suggestive:

Eutychianism or Monophysitism

1. The dispute between Nestorius, bishop of Constantinople, and Cyril, bishop of Alexandria.
 a. What the dispute was about.
 (1) Nestorius was a believer in Monophysitism. (In Christ there was one nature only, the divine. The human nature had been absorbed by the divine nature.) Hence Nestorius contended that Mary was not the mother of God but only the human nature that had been absorbed.
 (2) Cyril contended that the Logos took human nature to himself in the womb of the virgin, Mary, and that therefore the title of *Theotokos*, "Mother of God," properly belonged to her.
2. Council of Ephesus called by the emperor 431 A.D. at request of John of Antioch and Cyril.
3. Results of the Council.
 a. Council of bishops divided into two parties.
 b. Cyril seizes control of council and condemned and deposed Nestorius.
 c. People of Ephesus backed this action.
 d. Nestorius hearing of the decision of the council calls a council of his own (a Judas council).
 (1) Protested to the emperor the action of Cyril.
 e. John of Antioch, on his arrival with forty-three bishops, held a council of his own, supported Nestorius, and deposed Cyril of Alexandria and Memnon of Ephesus.
 f. On the arrival of the delegates of the bishop of Rome another session of the whole council was called.
 (1) Delegates of bishop of Rome confirmed the decision of first council conducted by Cyril.
 (2) Mutual incriminations followed.
 (3) Neither party could enforce their decrees without support of emperor.
4. The triumph of Cyril.
 a. Cyril, by intrigue and bribery, gets the emperor to side with him against Nestorius.
 b. Nestorius deprived by emperor of his patriarchate.
5. Disunity of church and vacillation of the emperor kept the church in a bitter turmoil.

Step 2

Following the outline, briefly tell the story of the dispute between the followers of Nestorius and Cyril, the call of the conference and the results.

Step 3

Induce class discussion by use of questions such as the following:

1. Why did the emperor seek to solve the doctrinal controversy by a general council? Why didn't the bishops appeal to the head of the church?
2. Was revelation claimed for any of the decisions reached by the opposing factions?
3. What is there about the council of Ephesus which shows a lack of the Spirit of Christ?
4. How much faith would you have in a religious doctrine decided in this manner?
5. Do we have doctrinal controversies in the Church of Jesus Christ of Latter-day Saints? How are they settled? Are they put to a vote? Would you have confidence in the divine nature of the Church if they were?

Step 4

Summarize the ideas gained from the discussion.

Step 5 Assignments:

1. Arouse general class interest in the manual by leaving a challenging question involving the next lesson. The following is an example:
 a. Why did the Christians of the fourth century have disputes regarding the nature of Christ? What was their basic premise? Was it sound?
2. Special Assignments:
 a. Have a quorum member come prepared to relate what happened to the Nestorian Christians and where they might be found today.
 b. Have a quorum member come perpared to explain who Eutyches was and what he taught in regard to the nature of Christ.

Lesson XXIV

EUTYCHIANISM

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXIV

Teaching Objective:

To show the basic errors in so-called Christian theology concerning the divine-human nature of Christ.

Suggestions on Teaching Procedure:

Step 1

• Outline on the blackboard the historical material to be covered. The following is suggestive:

Eutychianism

1. The compromise between Cyril and John of Antioch.
 a. With Nestorius silenced, John of Antioch attacked the views of Cyril.
 b. The emperor, Theodosius II, forced a compromise in an attempt to get church harmony.
 (1) John was to condemn Nestorius.
 (2) "Mother of God" was to be applied in a "limited sense" only.
 (3) John recognized Maximianus as bishop of Constantinople.
2. The fate of Nestorianism.
 a. The compromise did not stop the dispute, but it continued with new names and champions.
 b. Successive emperors exterminated Nestorianism within the empire.
 c. Nestorians fled to Persia.
 d. Nestorius exiled to Arabia.
 e. Nestorian church flourished in Persia, India, Arabia, and China.
 f. Nestorian Christians found today in Kurdistan and Armenia.
3. Cyril—his character and influence in shaping Christian doctrine.
 a. Influence on Christian doctrine.
 (1) Unity of the person of Christ.
 (2) Mary as "Mother of God."
 b. His character indefensible.
 (1) His methods cruel.
 (2) Unscrupulousness.
4. The monk Eutyches continues the theological argument when Cyril dies.
 a. Is strongly anti-Nestorian.
 b. Advanced idea that the New Testament contained "everything necessary" to know.
 c. Eutyches went farther than Cyril, contended that after the incarnation there was only one nature—the divine. (Monophysitism)
5. The basic error of both parties.
 a. All theological factions falsely assumed that there is a basic and total difference between the divine and human natures.
 b. All factions assumed "that the divine (the *Logos*) in Jesus Christ could not change, could not grow in wisdom, could not suffer and die."
6. The profound mystery.
 a. As stated by Schaff (pp. 145-6 of the text.)
 b. As stated by Boulenger (p. 146 of the text.)

Step 2

Following the outline discuss topic 1; have a special report on topic 2; discuss topic 3; have a special report on topic 4.

Step 3

Promote a discussion on topics 5 and 6 by asking such questions as the following:

1. What was the basic error of all theological factions in determining the nature of Christ?
2. What do the scriptures teach us about the relationship of divine and human natures?
 See Ether 3:9, 14-16.
 D. & C. 93:6-14, 19-23, 29, 33-35.
 John 20:19-29; 21:4-14.
 Luke 24:36-43.
 Acts 1:10-11.
 Moses 2:26-27.
 Abraham 3:22-27.
3. Read to the class the statements of Schaff and Boulenger, on the divine-human nature of Christ. Are these statements satisfying?
4. Is the nature of man wholly different from divine nature?

Step 4

The Summary:
Summarize briefly the chief ideas gained from the lesson.

Step 5

Assignments:

1. General Assignment.

Arouse interest in the next lesson by leaving with the class a challenging problem, such as the following:

a. How did the civil power affect the doctrine of the church concerning Christ? Read your text lesson 25 for help on this matter.

The Christological Controversy (Cont.)

Lesson XXV

MONOPHYSITISM IMPOSED ON THE EAST

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXV

Teaching Objective:

To show how Christianity changed and rechanged its doctrines at the dictates of civil governments and ambitious bishops.
Suggestions on Teaching Procedures:

Step 1

Place on the blackboard an outline of the historical material involved in the lesson. The following is suggestive:

Monophysitism Imposed on the East

1. Dioscorus, bishop of Alexandria, attempts to make Alexandria the Rome of Eastern Christendom.
 a. Dioscorus had powerful friends.
 (1) Chrysaphius, minister of the Emperor Theodosius II.
 (2) Eutyches, who had great influence over Chrysaphius.
 b. By using these friends Dioscorus was able to have unfriendly bishops deposed, until he became master of Egypt.
2. The Antioch school attempted to unseat Dioscorus and his friends.
 a. Theodoret attacked the monophysitism espoused by Eutyches and Diocorus.
 b. Eusebius also attacked monophysitism.
 c. A synod held by Bishop Flavian at Constantinople condemned Eutyches and deprived him of all power.
3. The emperor, under the influence of his minister and Eutyches, called a general council at Ephesus.
 a. Those permitted to attend the council were carefully selected by the partisans of Dioscorus.
 b. The bishop of Rome sent a doctrinal letter which was not allowed to be read.
 c. Dioscorus appointed president of the council.

(*Concluded on page* 487)

Youth Speaks



JAMES D. MATHEWS

(James, a priest in the Nephi Second Ward, Juab Stake, delivered the following address during a quarterly conference of the stake attended by Presiding Bishop Joseph L. Wirthlin.)

We read in the Doctrine and Covenants 93:35,

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

Also from the Doctrine and Covenants 97:17:

But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.

The Church places a high value on the proper regard and care of the human body. The taking of a mortal body is required if the eternal spirit of man is to progress.

The building of a home, a tabernacle of flesh, for the spirit was the final act of the creative period. When at last the body of flesh housed the spirit, man became a living soul.

We become acquainted with the nature of our bodies of flesh early in life. Through the manifestations of hunger, pleasure, pain, and other experiences, we learn to understand its functions. Our schools and other institutions offer much in the way of knowledge of the body and its workings, and day by day we attain the learning of the law of health. What we do in regard to the care of our flesh-body, either good or bad, automatically has an effect on the spirit-body within us. Tobacco, liquor, stimulants, harmful drugs, narcotics, and many other such substances, if taken into the body, not only destroy the body of flesh, but retard the spirit as well.

There are many who think their bodies are their own and that they can do with them what they will. Paul makes it clear that they are not our own, for they are bought with a price:

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:17.)

God will not come into unholy temples. He has made a great promise to the Latter-day Saints who remember to keep and do the sayings which are known as the Word of Wisdom:

. . . walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21.)

Through correct living, our tabernacles of flesh become our most potent symbol of the spiritual life within. Well ordered, modest, clean, and properly coordinated, our body of flesh presents a living monument to the truth and power to be found in the gospel of the Lord Jesus Christ.

Enthusiasm Essential in Ward Teaching

ENTHUSIASM is one of the qualities of good teaching. It is easier to comprehend the power of enthusiasm when we understand its full meaning.

The word *enthusiasm* was derived from a combination of two Greek words *entheos* and *theism*. *Entheos* signifies "the power activating one who is inspired." *Theism* means belief in the existence of God.

Honest enthusiasm is a powerful force; it increases one's personal teaching capacity; it demonstrates sincerity; it creates favorable impressions; it is positive in nature; it carries the element of persuasion. Contagious, it is easily transmitted to others. It is the mirror of one's true convictions.

Ward teachers who possess this stimulating power are more vigorous in the performance of duty. They go about their work with tenacity of purpose, overcoming obstacles, avoiding discouragement, and achieving success. Every ward teacher should seek to acquire the aid of that divine spark generated by the quality of enthusiasm.

RECEIVE AWARDS FOR 1952



Proudly displaying their individual Aaronic Priesthood Awards earned during 1952, these bearers of the Aaronic Priesthood, Blackfoot Fifth Ward, Blackfoot (Idaho) Stake, were recently honored at a banquet as guests of bearers of the Melchizedek Priesthood.

MESA STAKE QUALIFIES 22 FOR 100% SEAL



We are happy to present twenty-two Aaronic Priesthood bearers from the Mesa (Arizona) Stake who have qualified two or more years for the one hundred percent attendance seal affixed to their Individual Aaronic Priesthood Awards. A figure following the name indicates the number of years qualifying in excess of two years.

Front row: Keith Jones, David Shumway, Wendell Eyring, Victor Stewart, Gary Cooper, Morgan Davis, Russell Nielson, Calvin Dungy, Roy McCain, Ray McCain, Duane LeSueur, Wesley Millett.

Back row: Dennis Leslie, Vance Davidson, Wilford Cardon, Walter Barney, Walter Krauss, Melvyn Schnebly, 4; Paul Schnebly, 6; Dan Schnebly, 7; Garth Esplin, 5; Larry Clouse.

Bishopric's Page

Prepared by Lee A. Palmer

Senior Members

Sixty-thousand Opportunities for Service

THERE are over sixty thousand senior members of the Aaronic Priesthood in the organized stakes of the Church.

The great majority of them are men of integrity, men of character. Many of them are leaders in their chosen vocations. These men love their wives and children. They have a desire within themselves to be of service to the Lord and to their fellow men.

Sixty thousand men with high hopes and great abilities but with limited opportunities! They, with their wives and children, are being deprived of the glorious blessings associated with the Melchizedek Priesthood. Their marriage and family ties, so satisfying and desirable, reach only to the veil of death. They must rely upon others in times of need to call down the blessings of heaven upon the heads of their loved ones.

Sixty thousand men who need but the love, encouragement, and the guiding hand of a bishop or group adviser or an active church friend!

Aaronic Priesthood Under 21

Cottage Meetings for Priests

WE view with some alarm, the report that many bishops have not yet provided cottage meetings for priests as suggested in the program for 1953. With the year half gone, it is urgent that action be taken immediately to avoid failure in this part of our work.

A priest, to earn the individual Aaronic Priesthood award must participate, *as a speaker,* in at least two cottage meetings for priests during the year. Participation in other cottage meetings are not to be permitted and credit therefore will not be allowed.

The secretary of the ward committee and the advisers to priests should be asked by the bishop to arrange for such cottage meetings in the homes of saints who are sympathetic to this program for priests.

A full and detailed outline of this new feature in the program will be found in the new *Handbook for Leaders of Aaronic Priesthood Under 21.*

Stake and ward leaders are urged to give this matter immediate attention and close follow-up.

VALENCIA PARK WARD, SAN DIEGO (CALIFORNIA) STAKE BOASTS ALL AARONIC PRIESTHOOD UNDER 21 ACTIVE



1st row: (Bishopric, left to right) Milton N. McCoy, 1st Counselor, Bishop Daniel Kristjanson, V. Howard Johnson, 2nd Counselor
2nd row: (Deacons) Ronald K. Mann, Richard Knudson, Daryl Kristjanson, Dwayne Greenig, Johnny Seeley
3rd row: (Deacons) Scott Best, Robert Bogason, William McCoy, Johnny Ferguson, Robert Chambers, Blair Andrews
4th row: (Teachers) Donald Ginos, Mark Kristjanson, Doyle Seeley, Franklin Dunford, Jerold Jones
5th row: (Priests) Berlyn J. Cook, Kenneth R. McCoy, Richard Chambers, Robert Williams

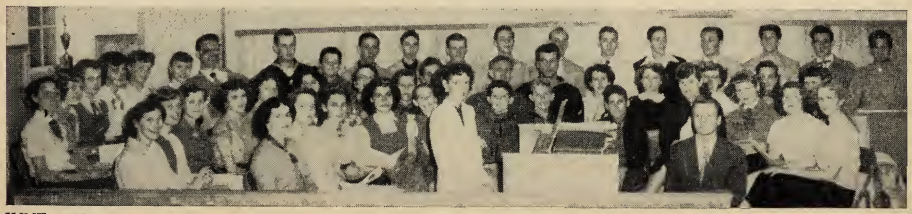
Bishop Daniel Kristjanson and his counselors have every reason to be proud of their unique accomplishments as the presidency of the Aaronic Priesthood: *Every bearer of the Aaronic Priesthood under 21 years of age is active in the program.*

According to word from G. R. Handy, chairman of the San Diego Stake Committee for Aaronic Priesthood Under 21, "This group has one hundred percent of their total Aaronic Priesthood enrolment active, and that activity is in the high eighty's and low ninety percent bracket throughout the year."

ATTENDANCE AT SACRAMENT MEETING INCREASED THROUGH YOUTH PARTICIPATION

Bishop Arnold H. Peirce, Wilmington Ward, Long Beach (California) Stake, reports a substantial increase in attendance at sacrament meeting brought about through greater participation of youth. The youth chorus of 63 members (The Nauvoliers) holds regular rehearsals and furnish all the music for the sacrament meetings.

J. Ray Tomlinson directs the chorus; Jolene West is organist.



RUBY H. MORGAN
Editor

White Lies—Black Lies

by Freda Graham Bundy

"JAMIE told me a deliberate lie this morning, and I'm positively ill over it." The remark came from a young mother whom I knew well.

I wanted to answer, "You have taught him to lie," but, of course, I couldn't. I wanted to show her how she had taught him to lie. I wanted to say:

There was the suppertime when the phone rang and Bill, your husband, answered it. He turned to you and said, "Nell wants you to go over to meet the Simpsons." You whispered, "Tell her that I have a bad cold." Jamie gazed in perplexity at you who had just finished a hearty meal and who evidenced no sign of a cold.

Grown folk were so funny, but, Jamie decided, they had some good ideas about getting out of disagreeable situations. That is what he thought, too, the afternoon when the doorbell rang and you said, "Answer the door. I'm not dressed, so tell whoever it is that Mother is not in."

Jamie went fishing with his dad, and the four small fish that they had caught and later put into the refrigerator turned into "eight big beauties" during the evening, when friends came in. Jamie thought how easy it all is, this mild deception—something like playing hooky from school. He grinned to himself; it was fun fooling people like this.

Then there was the curious lie about the cost of your new dress. Jamie had read the bargain-price tag of $8.98. Yet you told Alice it was a little thing that you had picked up for $19.00. Jamie decided that your clever trick might work for him with the change when you sent him to the grocer's. He said the walnuts cost you sixty-nine cents instead of fifty-nine. It was great fun having that extra ten cents to spend for candy!

Jamie heard you and Bill tell those polite little lies when the Mortons dropped in for the evening. You saw them coming up the steps and cried, "Oh, heavens, it's the Mortons; we'll be bored to tears." Bill added vehemently, "I wish that they'd move to Kalabogie." But you ushered them in, saying sweetly, "We're so glad to see you," and Bill supplemented with, "We were hoping that you would come over sometime soon."

Those are not lies, you may say—they are not malicious untruths; they hurt no one. But these are all wilful misstatements creating a false impression, which, according to the dictionary, is the definition of *lies*. Besides, you have forgotten that they *are* hurting someone—*Jamie*.

Your son lied about the pennies he took from your purse, but that lie to him was necessary to save him from punishment. He lied to you about wading in the water, and you punished him because you "will not tolerate an untruthful child!"

Some of your assertions are rather inconsistent, aren't they? In one breath you say that little white lies are justifiable, then in the next you declare that deliberate lies are inexcusable.

(*Continued on page* 478)



—*Elizabeth R. Higgs*

A child learns by imitation, does what he sees his parents do, and says what he hears his parents say. Don't expect him not to tell a black lie if you persist in telling white ones.

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White Lies — Black Lies

(*Continued from page 476*)

Is it right to lie at any time? The evading lies, the polite lies, the lies of defense, all those that we deem so minute—are they right at any time? How are you to teach a child to differentiate between the white lies and the black ones?

As Jamie indulges more and more in these variations of untruths, will he not grow more deceitful in other directions? Are not sordid actions born and bred in deceit? Ask yourself, are there not ways by which you can be evasive, polite, on the defensive, and yet be truthful?

Children learn by imitation.

QUICK BREADS FOR JUNE

JUNE is an exciting month—a month of entertaining, for graduates and for brides. There will be a variety of festive occasions from breakfasts to buffet suppers, as well as informal and formal wedding receptions.

No matter what the occasion, whether you are an experienced homemaker with many tricks, a new bride serving your first meal, or a Junior Gleaner preparing for a fireside, "Basic Mix" will add variety and individuality to your menu.

Basic Biscuit Mix

For economy of time and money always keep biscuit mix on your shelves. It is easy to prepare; in fact, children like to blend the shortening and flour with a pastry blender.

8 cups flour
1¾ cups shortening
1 cup dried milk
4 tablespoons baking powder
2 teaspoons salt

Sift flour and measure. Add other sifted dry ingredients. Blend in shortening until the consistency of coarse corn meal. Store in an air-tight container.

Add ½ cup water to the above mixture for quick biscuits, and bake in hot oven, at 425° for 12 min.

Shortcake

(Bake at 350°F 20-25 minutes)

(Makes 2 8-inch layer cakes)
3 cups basic mix
1¼ cups sugar
⅔ cup water
2 eggs
1 teaspoon vanilla

Summer-Fall
CRUISES



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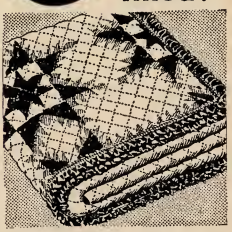
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Blend the sugar and basic mix together in a bowl. Beat eggs, add water, and add to the basic mixture. Beat about two minutes or until thoroughly mixed. Bake.

Serve with your favorite fruit and whipped cream.

Orange Prune Bread

(One large loaf, bake at 350°F. for 60 min.)
(Two small loaves, bake at 350°F. for 40 min.)

3 cups basic biscuit mix
⅔ cup brown sugar
¾ cup chopped nut meats
1 egg beaten
1 cup soaked prunes, pitted
1¼ cups prune and orange juice
4 tablespoons grated orange rind

Mix all ingredients and beat for thirty seconds. Pour into well-greased tin or tins and bake. (Test—when an inserted toothpick comes out clean.) Remove from pan and cool on wire racks.

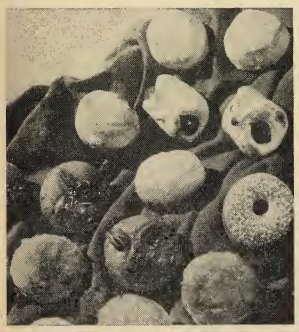
Banana Nut Bread

(One large loaf, bake at 350°F. for 50 min.)

(Two small loaves, bake at 350°F. for 35 min.)

3 cups basic biscuit mix
1 egg beaten
⅔ cup brown sugar
¾ cup nut meats
1 cup mashed bananas
½ cup milk

Mix ingredients and beat 30 seconds. Pour into well greased tin or tins and bake. (Test—when an inserted toothpick comes out clean.) Remove from pans and cool on wire racks.



Quick bread possibilities with basic mix and trimmings: orange surprise, butterscotch pecan or pineapple up-side down biscuits.



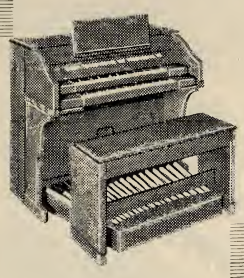


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Impersonal People

Richard L. Evans

In the normal course of living there are many pleasantries that pass from person to person. There is also much social veneer and much perfunctory impersonal politeness. For example, in passing we may more or less automatically ask others how they are, often not waiting for an answer or really expecting one. Often two people in passing ask the question at the same time, with neither one waiting for an answer from the other. This practice comes perhaps from complex living among many people under conditions of pressure and preoccupation. Such salutations, though somewhat superficial, may serve their useful purpose. But if a person really wants someone to tell his troubles to, the chances are he will have a difficult time to find an open ear among the usual run of those who ask without any idea of slowing their pace to hear the reply. Somewhere along the way in life we must reach down deeper and discover the substance beneath the surface—for if our concern, if our inquiry of others is habitually impersonal—if those we pass in public places, those whom we serve in our various capacities are to us merely impersonal people, merely population, we shall find that we have only shallow understanding of others and shall little see below the surface. All men have their troubles, their problems, whether we know of them or not. All have their hopes and heartaches, their need of others, their feelings of frustration. All need someone to talk to, someone to counsel with. All men need understanding. And all men have some claims upon us, the claim of having a common Father, the claim of being fellow occupants of the same earth. And he who marks the sparrow's fall—and he who walked among men, and blessed the children and healed the sick and showed his concern for each one—surely he would expect more from all of us for all of us than some of our thoughtless and impersonal practices would sometimes seem to suggest.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MARCH 29, 1953
Copyright, 1953

QUESTIONS—ANSWERS
ABOUT POLIO—'53

GAMMA GLOBULIN? obtained from human blood—protects for a few weeks. But it is in very short supply.

PRECAUTIONS? 1 Keep clean 2 Don't get fatigued 3 Avoid new groups 4 Don't get chilled

VACCINE? is not ready for 1953. But there is hope for the future.

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

GLAMORIZE YOUR GLASSES

by Ruth Kytle



LONG AGO, girls discovered the wisdom of wearing glasses when needed. But still, many of us who wear them continue to leave them at home when we attend parties. We don't feel festive while wearing them, so we spend the evening squinting at foggy faces.

The answer to our dilemma would be to have a wardrobe of glasses, but that would be expensive. Yet, there's a way to solve the problem, easily and becomingly.

How? Simply by clipping a shiny earring on your glasses where the earpiece connects with the rim. The earring idea is enhanced when the sparkler matches your costume pin.

And it's very pleasant to be able to *see* people at the party.

MALE WRINKLE

By Harriet Claycomb

Just once a week I take the car;
I don't drive fast, I don't go far.
My husband drives it every day,
So tell me, please, why does he say
When he points out his latest dent,
"Now where'd you get THAT fender bent?"

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POLIO FACTS FOR 1953

TREMENDOUS recent progress toward a control for infantile paralysis has brought us to the threshold of prevention of the disease. Thanks to the support of the March of Dimes by the American people, scientists are now planning field trials of a polio vaccine, and manufacturers are producing the blood fraction, gamma globulin, for limited use as a temporary preventive of paralysis, to be distributed and allocated through the Defense Mobilization office.

This is good news. Hope rides high.

But despite this, 1953 will see outbreaks of polio; we cannot count on any startling reduction of cases this year. Reasons:

1) the vaccine is not here for public use—it has yet to be tested;

2) despite every effort of the National Foundation for Infantile Paralysis, the American Red Cross, and government authorities, gamma globulin will be in such short supply it can be given to only a little over one million children out of a population of 46,000,000 in the most susceptible age groups. It will be at least two years before it will be ready for public use.

We must understand and accept the facts and keep cool heads when faced with the reality of polio. We cannot relax our watchfulness nor ignore the usual precautions yet awhile. If polio comes to your community, you will want to observe the sensible rules for good health that have been urged in previous years:

. . . let your children continue to play with their usual companions—avoid new groups;

. . . make sure they scrub their hands before eating, avoid use of other people's soiled towels, dishes, and tableware;

. . . beware of fatigue and chilling, which lower resistance to polio virus;

. . . don't subject young children to unnecessary and lengthy travel.

Consult your doctor if your child has any symptoms of polio: headache, fever, sore throat, upset stomach, stiff neck or back—and keep him in bed, away from others, till the doctor comes.

If polio strikes, turn to your local chapter of the National Foundation for Infantile Paralysis for advice and financial assistance where needed.

Conquest of polio is not yet here—but final victory is much nearer.

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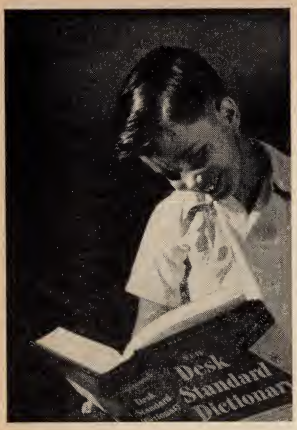
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If children are taught early to look up new words that they hear, they will soon form the habit.

TRAIN YOUTH TO USE DICTIONARIES

by Louise Price Bell

A short time ago, a noted lecturer said that there were two books which everyone should recall owning from the time he or she could remember. The first was, of course, the Bible, and the second was a good dictionary.

Thousands of new words are added to our language each year. The first dictionary published in America was written by Samuel Johnson (not the famous doctor) in 1798 and contained 4150 terms. The modern dictionary today contains about 460,000 terms.

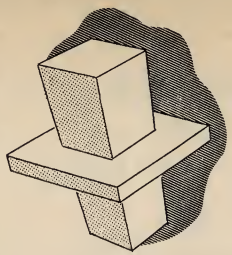
If children are taught to look up new words that they hear, they will form the habit and never read or study without a good dictionary near at hand. Teachers appreciate the help that parents can give their children by encouraging them to use such reference books, and the children themselves get much more from their reading than they otherwise would. Like all good habits, the earlier started, the better!

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ARCHAEOLOGICAL SOCIETY, No. 4
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SHOES FOR BARE FEET

by Lorraine Manderscheid

I HAVE a little girl with light golden hair, and when I tell her stories, her wide blue eyes fairly drink my words, and the freckles on her nose seem to quiver with excitement. She is my delight.

I can hardly take a breath after the story, before my Ann gasps, "Why, Mommy? Why didn't the lions hurt Daniel? Weren't they hungry that day?" Each thing must fit with logic in her five-year-old mind.

She often says, "Tell about when you were a little girl, Mommy." I look into her eager face—the story must be one with a hidden lesson.

"When I was a little girl, my mother bought me some pretty new shoes. The very first day, I wore them in the field, took them off, and lost them. Wasn't I sad? Wasn't my mother sad? 'Well, Lorraine,' Mother said, 'we haven't any more money to buy shoes. Your old ones are in pieces, so I guess you'll just have to go without any.'

"Wasn't I ashamed to go to school with bare feet? When I sat down, I could keep my feet under my chair to hide my shame. But my feet stuck right out in plain sight when I walked down the halls.

"One day a little girl in my class said, 'I have two pairs of shoes, and my mother says I can give you one pair if you'd like to have them.' Can you guess how glad I was? I can still remember how soft and smooth those shoes felt on my feet. Wasn't that little girl nice to give me her shoes?"

My Ann's eyes were like twin Christmas trees as she gasped, "Oh, yes! And if we saw a little girl who didn't have any shoes, we'd give her some of mine, wouldn't we?"

And I replied, "Of course we would!" The story had obviously taught its lesson of unselfishness, and I thought that was the end of it, but it wasn't—not quite.

A day or so later my Ann came in all breathless, dragging a little girl by one hand. "Oh, Mommy, look! She hasn't any shoes, and they call her 'dirty feet!'"

I looked down at her bare feet and then at her face. I saw there a mingling of emotions that clutched at my heart. Did my face carry

that same beaten look in those long-ago days? And did hope such as that leap in my eyes when a little girl offered her shoes to me? The memories surged too close, and I turned away. Ann was jumping up and down in her scuffed brown shoes. "Mother, can she have my shoes? Can I give them to her?"

With a sigh of resignation I said, "I suppose so, Dear. You may take them off." But her voice was an anguished wail.

"Oh, no! Not these ugly ones. They wouldn't make her happy. I want to give her my pretty Sunday ones." She dashed into her bedroom and came out carrying the shoes as if they were studded with diamonds.

The little dark-haired girl snatched them eagerly. "Can I have 'em, ma'am? Can I really have 'em for mine?"

HEARTY APPETITE

By May Richstone

I eat when I'm happy or
when my soul
Has been bruised by inconsiderate fate,
But mostly I eat too much
to console
Myself for being overweight!

The picture of my little Ann walking to Sunday School in her old brown shoes rose to my imagination, and my mind shouted no, you just can't have her only good shoes!

I said hopefully, "Maybe they won't fit." But her feet slipped into them with ease. What could I do? If I refused, my Ann would believe that things I taught her were only for when we were talking, and not for when we were doing.

There was no money—not now, nor anytime soon to buy Sunday shoes for Ann. As I stood in indecision with my mind still shouting no, there slipped into my heart a bit of scripture. Deep inside me I could hear it murmuring softly, "Even as ye have done it unto the least of these. . . ."

Two little girls danced out the door together, and the dark-haired one turned back and said, with her eyes on the floor, "Ah shore do thank ya, ma'am."

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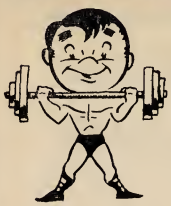
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MASTER M MEN

TWENTY-ONE YEARS ago now, the Master M Men program was introduced, June 11, 1932, with the following purposes in mind:

"1. To encourage M Men to broaden the scope of their activities.

"2. To lengthen the time of interest and activity in M Men work.

"3. To bestow honor and recognition upon the M Men who fulfil given requirements and who have accomplished outstanding service to the group."[1]

The most important of all purposes, of course, is the development of a well-rounded person, one who can take his place deservedly in Church and state.

This is the "plus" program for M Men since it requires the person who achieves Master M Men status to have been enrolled for three years in the M Men program or have filled an L.D.S. mission, and must have participated in at least ten activities in no fewer than five groups of the M Men field. This work includes: sports, such as basketball, baseball, golf, softball, tennis, swimming, track; dramatics; music; debating, and public speech. In addition, there are the executive and spiritual fields, which are probably the most important of all.

The activities of this Master M Men program have been so well received that it has been widely adopted, operating now in most countries. Added to the program is the feature of the Honorary Master M Man award which is given to men of outstanding achievement and leadership in the Church. There are now 2290 Master M Men in the Church; in addition, there are 196 Honorary Master M Men.

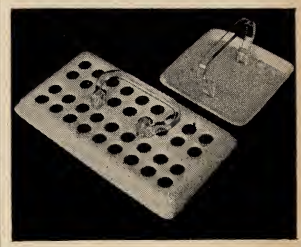
Three years ago the program of the Master M Men was broadened. At that time pins and certificates were awarded to all who achieved in the Master M Men program.

This June a special breakfast and program has been scheduled for all Master M Men in the Church. To be held in the roof garden of the Hotel Utah, it will serve to call attention to the Angel Moroni, who tops the Salt Lake Temple. As the Master M Men meet, Saturday, June 13, at

[1]M.I.A. Publications, 1934-35, Vol. 11, p. 152.

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Melchizedek Priesthood

(*Concluded from page 473*)

d. The council reinstated Eutyches and imposed monophysitism on the East.
 (1) Dioscorus becomes the real church power in the East.
 (2) Opposing bishops were deposed.
 (3) Leo, bishop of Rome, was ignored.
 (4) The bishop of Rome declared that the assembly at Ephesus was not a general council but a *Latrocinium* (a gathering of robbers).

e. The decisions of the Council of Ephesus supported by Emperor Theodosius II.

Step 2

Following the outline discuss the controversy between Dioscorus and the Alexandrian school and Eusebius and others of the Antiochian school.

Step 3

Start a discussion by use of such questions as the following:

1. What determined whether a Christian of the fourth century was orthodox or a heretic?
2. How much influence did the emperor have in changing the doctrines of the doctrines of the church?
3. What evidence do we find in this controversy that the pope of Rome was not recognized as the head of the church?
4. Do you blame the bishops for changing their theological views to agree with the emperor?

Step 4

Summarize the ideas gained from the class discussion.

Step 5 Assignments:

1. Arouse general quorum interest in the next lesson by leaving with the class a challenging problem, such as the following:
 a. What happened to the doctrine of the church regarding the divine-human nature of Christ when the Emperor Theodosius died and Marcian came to power? Read the text lesson 26 for the answer.
2. Individual Assignments.
 a. Have one quorum member come prepared to tell what Pope Leo's tome was.



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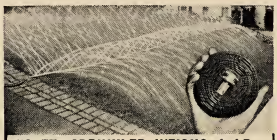
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HALL'S REMEDY

Salt Lake City, Utah



Your Page and Ours

The Light Touch

A teacher was discussing *safety* problems with the fourth grade class. One little girl asked to go back to the library for a book she thought the school should read. She returned with Churchill's *The Crossing.*

* * * * *

One sister was crazy about school, the other and younger one was considerably less enthusiastic. One day the older sister suggested, "Let's play school."

"All right," returned the younger one grudgingly, "but let's play I'm absent."

* * * * *

When the teacher asked Johnny what George Washington was noted for, he surprised her by replying: "His memory."

"Why do you think his memory was so great?" she inquired.

He replied: "Well, they erected a monument to it!"

* * * *

The difference between perseverance and obstinacy is that one comes from a strong will and the other from a strong won't.

* * * * *

Teaching a little Indian boy to read, the teacher wrote the word *boy* in different places on the blackboard, and each time he read it correctly. Then she wrote it in huge letters, filling a whole section of the blackboard. He hesitated, then, "I guess that must be *man.*"

* * * * *

"I can't get along with my boy friend lately," complained the teen-ager. "He ignores me, and if there's anything that makes me mad its ignorance!"

* * * * *

Radar is an ingenious device which will never succeed because advertisers can't spell it backwards.

* * * * *

They had been invited to a party, and when at the last moment her cousin, a sailor, dropped in, they took him along.

He proved to be such a talker that he monopolized the conversation to the annoyance of the hostess and her elderly mother, whom he was obviously boring to the point of retaliation. At last he launched into a story of his experiences during the war.

"I was torpedoed in the Pacific," he began. "In fact, I lived for a week on a can of sardines."

"Really!" exclaimed the exasperated old lady. "Weren't you afraid of falling off?"

* * * * *

It was little Billy's habit, on awakening in the morning, to slip out of his crib and crawl beneath the covers either with his father or his mother. But one day his parents got up early and left him sleeping blissfully in his crib. In a short while they heard piteous shrieks from overhead.

Dashing up to the bedroom, mother flung open the door. The little fellow rushed to her arms and, raising his tear-stained face, explained: "Mother, I woke up and looked in your place, and you were not there. Then I looked in daddy's place, and he wasn't there. And then I went back and looked in my place—and *I* wasn't there! Then I was 'fraid!"

A FAMILY OF BISHOPS

Daughter, wife, and mother of a bishop has been the unique experience of Mrs. Albert E. Read—and the three bishops have served in the same area in Ogden, Utah. She was born in the Ogden Seventh Ward, where her father, Elder Miles L. Jones served as bishop from 1908 to 1916. Her husband, Elder Albert E. Read, served as bishop of this same Ogden Seventh Ward from 1931 to 1939. Their son, Elder Boyd A. Read, is now serving as bishop of the Lorin Farr Ward, which is a recent division of this same Ogden Seventh Ward. Sister Read has found a lifetime of service and enjoyment in the Church.

Buffalo, New York

Gentlemen:

. . . Out here in the mission field, we regard the missionaries with the highest esteem, and we converts never can hear enough about them. How about more "missionary" articles in the ERA?

My only complaint to the ERA is that it isn't published often enough. From cover to cover, I find the magazine helpful and, most important, inspiring.

The Church features are my favorite, of course. It is the closest that I can come to hearing the General Authorities. Brother Evans' "Spoken Words" are my daily living gems. . . .

I can never entirely express the deep feeling we have for the missionaries. They have brought so much of the Lord's light into the dark mission fields. May we hear more about them.

Yours very truly,
/s/ Patricia S. Keyes

San Carlos, Calif.

You might like to know, that Mrs. Lida Peck, who has been an instructor at San Mateo Junior College at San Mateo for many years as creative writer instructor, gave us a list of *good* magazines to write for. She emphasized to the class that the stories in THE IMPROVEMENT ERA were first class and they accepted only the best. I remember her saying, "You can't sell anything to that magazine unless it is of the highest standard."

/s/ Naomi Shepard MacCabe

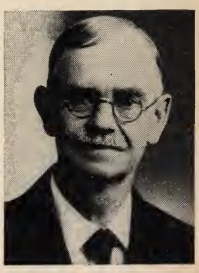
Portland, Oregon

Gentlemen:

. . . I have nearly a complete set of ERAS since Vol. 1, so would hate to miss the past two issues. I have them bound, and they become a valuable part of my library.

The ERA is a wonderful magazine. I especially enjoy the editorials by President McKay, Dr. Widtsoe, The Spoken Word, and the wonderful articles by Dr. Nibley, Dr. Sperry, and others.

/s/ Jerreld L. Newquist



Miles L. Jones, (right) father of Sister Read; and (below) Elder Albert E. Read, Sister Read, and Elder Boyd A. Read, their son and present Bishop of Lorin Farr Ward.





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